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THE EXPERIENCES OF A SEPTUAGENARIAN.

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As a preliminary to giving my experiences in Spiritualism, I must relate that which first induced me to investigate the subject. Some fourteen years ago, when a resident in London, I noticed the walls of Islington placarded with an announcement that a learned Professor intended giving a lecture on "Mesmerism and Electro-Biology." The former, Mesmerism, I had heard was reputed to possess curative powers—to alleviate diseases with which many persons, so organised as to be recipients of its influence, were afflicted. The lecture was to be given at Myddleton Hall in that locality. Accompanied by two friends I reached the hall early, saw the Professor, told him I had for a long time been suffering from muscular rheumatism in my lower extremities, and asked whether, if I placed myself under his treatment, he could give me relief? He told me to go into the hall, take a seat near the platform, and at the conclusion of his lecture he would invite some few of the audience to ascend the platform to be experimented on, of which number I could make one, when he would give an opinion of my case. Accordingly, at the proper time, I, with several others, took our seats for that purpose. After a few preliminaries the lecturer informed his hearers that he was not sufficiently sanguine to expect his mesmeric powers were strong enough to influence the whole of the sitters, but that he could safely promise that one or more of the number would be brought under his control. He commenced by placing in the hands of each a disc, or metal coin, telling us to look fixedly at it until his return, on which, taking it from our hands, he told us to look him full in the face, making a few passes with his hands, to shut our eyes, and not to open them until he told us. After a short interval he did, to no purpose, for, judging the experience of others by my own, our eye-lids seemed closed, as if by the application of strong adhesive glue. The phenomenon acted on all (twelve) of the sitters but three. These, not being under its influence, were asked to take their seats in the pit. The Professor seeing that I was one of those successfully operated on, whispered in my ear, "I will cure you," to which I replied, "I hope you will, and open my eyes as well." To effect our release from this temporary darkness we distorted our features into the most grotesque shapes, to the no little amusement of the boobies below, who set up a loud roar, at which I was so annoyed I could have kicked them. I never like being laughed at and turned into ridicule by the ignorant; it's very humiliating. The lecturer ultimately relieved us from our quandary, by making a few counter passes with his hands near our eyes, and pronouncing the magic shibboleth "Open, sesame," and our sight was restored. His next and concluding experiment was to electro-biologise us, which he performed by passing his hands, while we were still sitting, closely over our legs, telling us "to rise," but adding, "You cannot rise," nor could any but my poor unfortunate self, who immediately stood up, by so doing giving indirectly the learned lecturer the lie. He looked disappointed, shook his head, and told me "that had he had the same influence over the muscles of my legs that he had previously over the muscles of my eye-lids he could have cured me, but now my case was hopeless." Thus ended my first experience of the powers of Mesmerism, not wholly fruitless, for I gained knowledge, and left the building fully satisfied

that such a power exists, and endorsing the assertion of the Bard of Avon, that "There are more things in heaven and earth than are dreamt of in our philosophy."

Tempus fugit! Months rolled on, my mesmeric experiences nearly forgotten, "when, lo! appeared another Richard in the field" in the person of a somewhat elderly lady, Mrs. Marshall, the celebrated spiritualistic medium, whose occult powers, it was said, were of such a nature as enabled her "to call up spirits from the vasty deep," and more, "that they would come when she did call them." This *rara avis* I must see, and as she had taken apartments in King Street, Red Lion Square, I called on her to arrange a meeting. I was introduced to a lady of obese proportions with a strong provincial dialect; I should say, from her utterances, imperfectly educated: she called spirits "sperrets," which grated harshly on the ear. A comely-looking young lady stood by her side, with an arch—not to say roguish—expression of countenance, who I afterwards heard was her niece. Being disengaged for the following night, I made an appointment to meet her with a few friends, at 8 p.m. On looking round, I noticed some six or seven ladies and gentlemen, sitting round, with hands lightly placed on a large loo-table; this circle I was asked to join, but they being strangers, and I having business engagements, declined. At last the much-wished-for time arrived, and I, with five friends, entered the *sanctum sanctorum* of the secess.

The two ladies were evidently no novices in their profession, for in a very business-like manner they placed each of us in a chair and we were told to endeavour to preserve the most inert passivity, to notice all things, expect nothing, and to be thankful for the smallest mercies received. In the excited state of our feelings, on the tip-toe of expectation, these conditions were very hard to be observed. We had sat but a short time, with our hands lightly placed on the table, before it began to oscillate and plunge from one claw to the other in the most eccentric manner imaginable. I had great doubts of the table so moving by spirit-power, and asked Mrs. Marshall, the medium, to be allowed to look under the table, which was most graciously acceded to; but before I could sufficiently incline my body for that purpose, the table suddenly rose bodily from the carpet and struck me so forcibly on the chest as to nearly unseat me from my chair, causing great pain. After a short pause, Mrs. Marshall, not seeing me about to repeat the attempt, with a most suave and bland smile, said, "You have not yet looked under the table, sir;" to which I replied with much less suavity, "No, madam; neither do I intend it, for possibly my head will be the next object of attack, to drive from it its incredulity." Numerous rappings, on the table and different parts of the room, succeeded the tippings, and we were told to ask the spirit if it knew anyone present; if so, three raps in the affirmative to be given, and one for the negative. "Do you know me?" "Do you know me?" was asked all around, when I appeared to be the fortunate individual recognised by the intelligence. "Are you a relative?"—"Yes!" "A father?"—"No!" "Mother?"—"No!" and so on, till "son" was named, when a response in the affirmative was given. Some years since, I lost my eldest son, wrecked in a coasting vessel bound for Goole, on the "Whitton Sands" on the river Humber. Under the instruction of the medium, I was told to ask, orally or mentally, a question, which I did mentally, asking the spirit to spell the Christian name he bore when on the earth-plane of existence. The alphabet was given in the usual way, A, B, C, up to L, when I stopped, and said "The letter had been passed without a sign;" at which the medium remarked "that

the conditions"—what that meant I knew not—"were unfavourable; some deterrent influence was present;" but I was to repeat my question, which I mentally did as before, with the same result. I essayed a third time with more success, for the name Henry was given—the correct name of my son. I was far from being satisfied; I thought it was a random guess. I considered that if spirits had the power of communicating with us on earth, they must be gifted, to a certain extent, with omniscience, and that their answers must be truthful, not bearing in mind the truism, that "as the tree falls so it shall lie," and that on spirits leaving their tenement of clay they take with them their characteristics and failings, as well as their perfections. I am now a Spiritualist, and know such to be the fact.

The next marvel brought under our notice was the placing of a guitar, resting on the carpet, between our legs, the strings manipulated by unseen fingers; but this did not satisfy me, for my legs, projecting far underneath the table, caused an obstruction to a hand from beneath reaching the instrument, to remove which my leg was tightly grasped and pulled aside. "A spirit to have a materialised arm and hand! Who ever can believe it? Absurd!" My friends at this sitting experienced the same phenomena with different results, two believing in the spiritual hypothesis of the mystery, the other three ascribing them to trickery and clever conjuring. For myself, I put them down for gross humbug. The seance concluded on Mrs. Marshall telling us the "sperrets" were tired, and our ghostly visitors wished us "Good night" by loud rappings on the table and round the room, gradually dying away in the far-off distance. Thus ended my first experience of "Modern Spiritualism," leaving me in much greater doubt of its genuineness than of the phenomena of Mesmerism.

For two or three years after the above I was so prejudiced as to allow the unpopularity of the subject, the animus of the press, and the ridicule cast on its investigators, to prevent my further interesting myself in the subject, and during that time to be on the side of the incredulous, calling all fools, idiots, or knaves who professed to believe in a thing so revolting to common sense. A person pointed out to me as a "Spiritualist" I considered a madman, and blamed his friends for not putting him in a lunatic asylum. As for the "mediums," those shams and impostors, I regretted that the pillory and stocks were in desuetude, that their heads could not be placed in the one, and their legs in the other, to be pelted with missiles redolent with the odour of rotten eggs, decayed cabbage-stumps, and dead puppies. But a change was destined "to come o'er the spirit of my dream." I left London to sojourn at Birmingham, and one warm Sunday morning in June, 1870, on walking down Paradise Street, I noticed several persons going into one of the houses used for storing goods previous to sale. On asking a countryman if a religious service was being held there, he replied, "Naw; but a man be gwine to spake on Spiritualism." "Spiritualism?" I repeated, "I will go and hear what this babblers has to say!" On entering, I noticed a middle-aged man earnestly holding forth on the philosophy of Spiritualism. His discourse was characterised by eloquence and close logical reasoning. I was pleased with his oratory, not convinced by his logic, though one remark arrested my attention, and that was,—“Do not take for granted what I say, but go home and investigate for yourselves; form your own domestic 'circle,' and though you may not succeed the first time, try again. Change your 'sitters,' and, my word for it, you will ultimately succeed." Well, I thought, this man does not wish to deceive, he has no interest to serve by so doing; he is too straightforward. He then instructed his hearers on the *modus operandi* for forming a spirit-circle. This lecturer was a Mr. Harper, well known for his zeal in the Cause, here and in America, whose powerful eloquence, joined to his convictions of its truth, have been the means of dissipating the doubts of hundreds, if not thousands, on the subject. I went in to scoff, and if I did not come out to pray, I came out to think, and, notwithstanding my prejudices, ask myself the question, "Can such things be?"

But to the proof. My first intention was to act on the suggestion of the lecturer and try at home, but after-consideration induced me to gain a better knowledge of the subject—to attend seances held twice a week in the same room, presided over by Mr. Franklin, the well-known naturalist of Suffolk Street, and Mr. John Collier, now—1875—on a lecturing tour in America. I was seldom absent from their meetings, but whether from being a stranger, or that my grey-bearded veteran-like appearance suggesting the old saying, that "old birds are not easily caught with chaff," prevented me from being noticed, I will not say, but certain it is that all my beseeching looks and lugubrious expression of countenance that would have melted a flint, failed for a time, till, from looking sad, I looked savage. This had the desired effect, and I was invited to the table; and I have no doubt but that the sudden reverse from despair to fruition had the effect of so harmonising conditions, and bring such satisfactory results as to make me, for the time, half a Spiritualist. The table at which I first sat was a moderate-sized oaken tea-table, and I was surrounded by some seven sitters, whose hands were lightly laid on. Tappings commenced, and rappings followed, showing an intelligence was operating. On being asked if it knew anyone present.—Three raps, "Yes." "Do you know me?" was repeated all round, with one rap as the reply, till I put the question, when "Yes" was the response. "Father?" "Mother?" &c.—"No." "Son?"—"Yes." (The son I formerly mentioned in my narrative, drowned in the Humber). "Will you spell your Christian name?"—"Yes; H-e-n-r-y," spelt without a hitch. "Did you die a natural death?"—"No." "From what cause?"—"Drowning." "Are you happy?"

"Yes." What was the name of the vessel in which you were drowned?"—"The *Anchor*." "On what part of the river?"—"The Whitton Sands." "Were your remains found?"—"Yes;" at which reply I was much surprised, as on the receipt of intelligence of the catastrophe I wrote to the authorities of Goole, and asked that every search should be made, and if found, I would go up and give them Christian burial; but receiving no reply, I despaired of their being found. "By whom were they found?"—"The F-i-s-h-e-s!" Subsequently he informed me the age he was, to the very month when he met his fate, which I at the time had forgotten, but afterwards found correct on examining the family Bible, in which the births and deaths of the family were registered. The reader will please bear in mind that I was a total stranger to all present; no one knew of my antecedents, and few my name, whether married or single, a family or not. Notwithstanding this convincing evidence of the truth of Spiritualism, my prejudiced mind resorted to the most complex processes of reasoning to account for the phenomena from natural causes. I must have further proof, I felt, to produce conviction, and this was not long in forthcoming; for on making acquaintance with Mr. John Collier before mentioned, and asking him to tea and spend the evening, Mr. and Mrs. Baker, with whom I resided, invited to meet him Mr. and Mrs. B. and their two daughters, our next neighbours. After tea, the all-important business of the evening—a circle—was formed. With the exception of Mr. C. and myself, all were strangers to Spiritualism. There were seven of us, and we had not sat more than ten minutes before the most satisfactory physical phenomena manifested themselves. The large loo-table plunged, gyrated, stood for a time on one claw, then on the other, to the great alarm of our fair friends. I feared witnessing a scene of an unpleasant nature; hysterical symptoms seemed about to intrude themselves, but, succeeding in allaying their fears, the table, as sympathising with us, became less turbulent, and contented itself by going as desired to different parts of the room: the piano, the couch, the chimney-piece; indeed, no soldier at drill could more implicitly obey his commanding officer. Mr. Collier remarked that there must be present some extraordinary mediumistic power to exhibit such satisfactory physical phenomena.

Supposing that the foregoing wonders would not have been manifested but for Mr. Collier's presence, he was again invited, but, much to our chagrin, disappointed us. "Never mind, my dears," I said, "we will try what we can do without him;" and we did so, or our own good friends the spirits did, for at this sitting, if possible, the wonders were marvellous, so much so that the table, at our wish, essayed to place itself on the sofa, and was only hindered by one of its claws getting underneath it, which prevented the whole of its form finding a resting-place. The foregoing success encouraged us to persevere with our sittings, which we did twice a week for many consecutive months, with the most satisfactory results, notwithstanding at times the most unfavourable atmospherical influences. We had up to this time gone on with but two phases of physical phenomena, "tippings" and "gyratory" movements, but the acquisition of a fresh sitter gratified our recently-formed circle with a novelty much appreciated,—a Miss Baker, a teacher of music, an acquaintance of my daughter. Mrs. Baker—no relation—called in, and said she had heard we held seances for the investigation of Spiritualism, and asked to be permitted to join us, which was readily granted. On her first sitting we had rappings. Her grandmother manifested herself, gave her Christian name, and informed us at what town she died, her age, the church at which she was buried, and the number of her relatives left behind. "Psychic force!" exclaims the pseudo-scientist. Stop a wee; listen to what is to follow.

Miss Baker had been absent from our circle some two or three weeks, when one evening, during her absence, an intelligence manifested itself by rapping in the usual way, and on being asked "If it knew anyone present?" answered, "No" (one rap). "What was your object in coming?"—"To keep evil spirits away." "Thank you. Will you give us your name?"—"Yes;" spelt by the alphabet—"Samuel Levi." "What was your trade or profession in earth-life?"—"A watchmaker and silversmith." "Where did you live?"—"Pembroke Dock," a place no one present knew anything of. While taking a note of these replies, exit "Samuel Levi."

A fortnight after the above, Miss Baker again joined us, and on relating the circumstance to her, "What name did you say?" "Samuel Levi." "Well," she replied, "that is very strange, for my grandmother's maiden name by my father's side was Levi. And at what place did he say he lived?"—"Pembroke Dock." "Well," she replied, "this is something more than mere coincidence, for my grandmother before her marriage, I have heard my father say, served in the shop with her father, a watchmaker and silversmith, living at Pembroke Dock." "What was his Christian name, Miss Baker?" I said. "I don't know, but father I dare say could tell you." Next morning I posted off to Mr. Baker, an old gentleman, no Spiritualist. Making a bungling excuse for the question, I asked him the Christian name of his grandfather by his mother's side. He did not recollect, but said if I would call in the morning he would look over his papers and let me know, which he did. His Christian name was "Samuel." He at the same time endorsed all his daughter said relative to the place he lived, and his trade. But, to make assurance doubly sure, I wrote a letter, addressed to the parish clerk of Pembroke Dock Church, to make the necessary inquiries. A month elapsed without a reply. Not to be beaten, I wrote to the senior churchwarden with the same request, to which I received a reply, stating there was no

parish clerk at Pembroke Dock Church, but that he, the writer, a Mr. Quarterman, was vicar's churchwarden, and that he would comply with my request the earliest opportunity. Suffice it to say, he wrote me a letter in a month, telling me that he had searched the registers of three parish churches without finding the name of a "Samuel Levi," but that, as I had given him no date (I didn't know), he might have not searched back far enough. A fortnight subsequently he wrote as follows:—

Dear Sir,—Since my last letter I have made every inquiry amongst the oldest inhabitants of Pembroke Dock, and found three old persons who well recollect a Samuel Levi living at Pembroke Dock, a watchmaker and silversmith, who likewise worked tan-pits in the neighbourhood, about the year 1795.—Yours,
J. QUARTERMAN,
Vicar's Churchwarden.
Pembroke Dock.

This must surely be taken as something more than a marvellous coincidence, or as the result of "psychic force;" and here I would digress by warning the young investigator in Spiritualism not to be disheartened at not finding all *couleur de rose* at the seances he visits. For the first twelve months our home circle was attended by most satisfactory results, but after this, a change for the worse was gradually observed. I have found the phenomena elicited at certain times very trivial and unsatisfactory; answers to questions were less truthful, inspirational utterances less elevating, and the instructive culminated in sheer twaddle, as if a different sort of intelligence had displaced our former truthful ones. I no longer felt the same interest in the phenomena, and my attendance at the circle was less regular, and had not some watchful angel, seeing my dejection, come to my rescue, Spiritualism to me would be a thing of the past. This state of apathy was removed in the following manner:—

I called one afternoon in the summer of 1873 on Miss Baker, the lady whose powers as a medium I before mentioned of "Samuel Levi" notoriety, and found her in the parlour knitting, sitting some three feet from a loo-table in the centre of the room, and the same distance from a *papier-maché* work-table, from which she occasionally supplied herself with the materials of her work. During our conversation I mechanically placed my hands on the table in the centre, which did not long remain before I distinctly heard raps, to which I called her attention. Not thinking or conversing on Spiritualism, we were mutually surprised. The raps increasing in frequency and loudness, as if soliciting a question, I mentally asked if it knew me?—Three raps, "Yes." "Do you identify me by name?"—"No." "In what way?"—Nine distinct raps given, the meaning of which I fully understood, as it had always been my wont, when sitting at our circles, on leaving, to ask our celestial visitors to wish me "Good night" by giving nine raps, which they invariably did, so that at last I became known to them as "Number nine." I then, to test its powers, asked mentally, "If the raps were meant for me, to repeat them?"—"Nine raps" were again given, at which I exclaimed, "How wonderful!" Miss Baker asking "What was wonderful?" I told her what I had mentally asked; and in writing to the MEDIUM AND DAYBREAK an account of the above, to encourage others to persevere in their investigations—notwithstanding attending a few circles,—headed the letter "*Nil Desperandum.*"

(To be continued.)

INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER XII.

THE evening had been assigned for a visit to a friend; but when tea was over, Charles professed great weariness and proposed to remain at home, occupying the hours by conversation upon a subject more than unexplainable to most minds. Cutty, I perceived, was quite impatient, for she had, anticipated answers to several questions of her own never-ceasing wonder. I promised at least to gratify her upon one point.

Lizzie Holt came in, but declined to meet Charles. Her pretty face wore a shade of sadness, and she said:

"I came over, Mrs. Blake, to tell you my poor little sick dove has just gone to the summer-land."

Cutty laughed aloud, and I was obliged to summon all the gravity of my nature to resist an 'audible smile.'

"You do not believe, Mrs. Blake, they have another life; but I do, somehow—perhaps 'tisn't just that neither; but I know there was all those pretty knowings Lily had that can't die. She would come when I called her and run whenever she saw me, and find the bread-crumbs though I hid them in ever so sure a place, and Cutty knows how much she knew when she was in danger. Now, Mrs. Blake, where's all that that knew gone to?"

"Come into the parlour, Lizzie, and ask this gentleman; perhaps he will tell you what has become of Lily."

"No, Cutty. I am going to Sukey Black's with this I have got for her."

"What is it, dear?" I asked, as she held forth a small white box, nicely tied.

"Oh, 'tisn't much. Mother is kinder good to the poor, but she doesn't like to have me go to Sukey's; but she gave me ten pennies and I bought Sukey some snuff—she can't help liking it, Mrs. Blake—she has done it so long. When I was there the other day she said she wished she had some."

So the dear little thing ran away, graceful as a young fawn, and Cutty and I returned to the parlour. I told Charles of Lizzie and her beliefs, and I was required to make a promise that he should see her ere he left. When we were seated, he asked:

"Anne, how is it about this doctrine of fore-ordination, or whatever you call it?"

I readily understood, and answered, "I do not think God ever brought man into the world with a nature totally depraved, placing him in a state disadvantageous to purity; brought him here devoid wholly of self-volition in the matter of his birth, then curses him. My neighbour comes upon the stage of life under far more favourable auspices than I; his path is flowery and smooth, mine rough and thorny. We were born equally depraved, but his surroundings have saved him, while mine have doomed me. Let us attribute mystery to the All-wise, but not injustice. Wherein I am taught he is not just, I rebel; wherein I am taught he is inscrutable, I am content."

"Has the whole vast world—Adam's posterity—justly received misery for a single act of his? I am told by divines, God's ideas of justice are probably unlike ours."

"How we do strive to ignore the Deity within ourselves, my brother?"

"Well, Anne, this doctrine troubles me very little; years since I discarded every pang of my soul for my infancy's teachings. I wish you might satisfy me upon the particular point. I have longed to have evening dawn that we might discuss."

"Well, Charles, I have little to give you save that which comes from reason and intuition. I will do the best I can."

"Can we really feel the presence of our lost ones, and seem to converse with them?"

"My brother, give your affections and will to the elucidation.

Throw aside prejudice, which is ignorance, and let us remember Jesus upon the mount of transfiguration held converse with Moses and Elijah; and while Elijah lay asleep under a juniper tree, behold, then, an angel touched him and said unto him, 'Arise and eat.' Again, we read in Dan. viii. 15, 16, 'And it came to pass when I Daniel had seen the vision and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.' Socrates lived constantly with his angel-guides. They admonished him, lent him assistance, held in check his indiscretions. How many have felt the presence of their departed ones! There is no monopoly in this blessing. You and I may talk with angels as well as they of the past—'tis no miracle."

"Explain, Anne. I cannot understand."

"A man can take nothing to himself except it be given him from above. Reichenbach has said 'In proportion to a magnet's length flow forth luminous rays; some persons are so susceptible as to see these. So, my brother, striving to make ourselves the recipients of spiritual evidence causes a susceptibility; and susceptibility makes way for the desire. Some persons can and do behold the return of those they love through strong susceptibility to memory and reminiscence, while others strive to grasp before they have prepared themselves."

"But the Spiritualists talk of proper organizations—proper states."

"Charles, I never saw the spiritual presence of Cecil, but I feel it daily; he goes hand in hand with me through the house, laughs, talks, caresses me—because, I am in the proper state. Cecil talks with me because I cast away my external life. I forget the world. I reach up, and in proportion as I reach up he reaches down to me. I hunger and thirst for knowledge of his life in heaven. Angels bring me food. I long for proof that he still loves me. The very desire draws him nearer to me. It requires the normal use of the spiritual senses—harmonizing ourselves for the angel's appearance. Let us withdraw behind our external selves—free ourselves from the thralldom of flesh. Oh, how often I sit me down in the still hours of night and call my darling to my arms! I forget earth and all its scenes. I know that my Redeemer liveth, but not as He lived when beside the dark grave I heard the man of God repeat in studied voice the words. Aye, He lives—near, so near, I almost see those blessed arms extended to welcome me to their embrace; saying, 'My child, you have done well; you have obeyed my voice.' My mind is receptive. I have passively yielded up the external, and the soul and intermediate part reigns. Then he comes, smiling soft and sweet. I kiss his lips, I caress his hands, I cradle his head as of old and sing, 'Rock me to sleep.'"

Charles had risen to a sitting posture. "Anne," he said thoughtfully, "it may be so. I know very well how this inner life strives to direct the outer, and how we rebel. I understand also of these successive emanations from God to angels—from angels to us—and from us as we will give to those lower in life's scale. If we would only live as they live, and give to others as they give to us, how quickly His will would be done."

Cutty said, "Oh, I understand it all now, and I shall try so hard to give Lizzie all my knowledge, and I am determined to go every day to the cemetery and comfort those poor hopeless mourners; and as I give away my good, the angels will watch me—perhaps Cecil—and perhaps mother and father and Johnny can give me a little by this time, just as fast as I lose they will give me some more. That is the way Jesus Christ did. He laid down his life for the world; do you think that is what it means?"

"Yes, dear. He gave much of his grace to others. He was brief in his benediction; how precious his words were, 'Go and sin no more,' to that fair, beautiful woman in the temple. 'Go in

* Mr. Quarterman has now—November, 1875—left Pembroke Dock, but I have no doubt his whereabouts can be ascertained on application to the present vicar's churchwarden.

peace.' 'Peace be unto thee.' 'Arise and walk.' How pregnant with love. With the sentences went forth some part of the life so perfect. He said, 'The works that I do shall ye do also, and greater works than these shall ye do, because I go to my Father.'

A knock, very gentle, came on the parlour door. I rose and opened it. It was Lizzie Holt, just returned from her charity, and arrayed in one of her new dresses; her eyes sparkled like stars, and her cheeks glowed like the heart of a ripe pomegranate. She walked in upon invitation, seating herself close by my brother. He regarded her with a good share of inquisitiveness.

She has grown tall I think within the past month, and has had her flaxen hair clipped quite close to her head. I saw Charles smile when he gazed at her; and I think she saw it, for she turned very quickly towards him, saying in her own brilliant way (I had introduced them to one another upon her entrance):

"I am sorry you are sick."

"So am I," he replied.

"Are you much sick?" she asked.

"I fear so. I am afraid I am very sick."

She mused a moment, then put another interrogation: "Have you any little girls, sir?"

Charles was weak, and reference to little girls touched his soul. He answered, "Yes, a lovely daughter about your age."

I saw a tear glisten upon his lashes. I knew what his thoughts were—they were of that parting so surely coming; that adieu for which already the fiat had been sent forth.

Recovering his self-possession in a measure, he walked to my side; *sotto voce* he said, "I should like to ask her some questions." I whispered, "Do so;" and he resumed his seat.

Lizzie and Cutty were talking about a fair which was soon to be in the neighbourhood, and for which Lizzie was crocheting some beautiful toilette sets. The proceeds to be appropriated to an orphan asylum in Bridgeway. I asked Lizzie if she had committed her Sabbath-school lesson for the coming recitation.

"Oh, yes," she answered very promptly, and presently added, "I wish I was old enough and knew enough to write a new catechism."

"So do I!" echoed Cutty, clasping her hands; "perhaps we will some day, Lizzie."

"What kind of one would you have?" asked Charles.

"The first thing I'd say, I'd say, 'God is love.'"

"What then?"

"I'd prove it."

"What then?"

"I'd tell little children, and big men and women, too, that all they had got to do is to love God with all their might and to do unto others as they would have others do to them. I would tell them if they told lies and did wicked things, when they died they would be very unhappy for it; but I wouldn't tell 'em they must burn in hell for ever. I wouldn't have any figurative talk in it. I'd say, Remember God is all love, and if you don't do right you can't see him for perhaps a great many, many years. I'd tell 'em how angels cry 'cause we do such wicked things, and how they talk together over those they see doing wrong, trying all the time to help 'em; perhaps 'tis their own folks that are the angels—those very own folks they loved so here. I'd tell 'em how they saw everything, and when they saw good actions they were so happy. I'd tell 'em if ever they thought they loved God well enough to be church members, they must truly be *sure* of it first, 'cause 'tis such an awful thing to b'long to God's holy Church when you don't mean it. I'd tell 'em every day must be as good as Sunday, and that they musn't be cheating and telling lies 'bout things all the week to get money, and then when Sunday comes to put on all their best clothes and go to meeting and look so good, just as though they had been splendid ever since the last time they were there. I'd tell 'em they must be good to poor orphans, and not pray for 'em, then not give 'em enough to eat, and—and"—she hesitated a moment—"I'd tell 'em the whole of it is this: to live so that when Gabriel comes, I believe it means when we die, they won't be afraid, but be glad 'cause you see 'tis so beautiful in heaven, and we shall have such good times talking 'bout what things we did here. I mean to write a catechism one of these days."

I said, "Lizzie, what would you teach the children about miracles?"

"Oh, I wouldn't have no miracles nor figurative language."

"What would you do, dear?"

Cutty's face was all aglow with interest, and brother Charles appeared very thoughtful, gazing into the child's eyes with a perfect lust of covetousness. A babe was speaking intuitive instruction.

"Oh, that's easy enough. I'd tell 'em God did those acts in some way the old patriarchs didn't understand; some way that if we studied all things in his laws they wouldn't call 'em miracles. I'd tell 'em they musn't ridicule what those Bible men said; but if they didn't b'lieve it they must keep quiet and wait till they got old enough to study great books and nature, and find out if those men were right. But I should teach 'em most, of that something right in here, Mrs. Blake, I don't know what 'tis," she held her dimpling hands over her heart, "and tell 'em that told all they needed."

"Intuition," exclaimed Cutty. "I know what it means."

"Then you are not afraid to die," said Charles, gazing steadily at the child.

"No," she quickly answered; "no—but then I ain't in any hurry. I like the world and all the people, and the flowers and birds, and everything; but if God calls me, why then I am willing,

'cause I know its all right, and I b'lieve the flowers and birds and trees are a great deal more beautiful there."

"What do you expect to be like, Lizzie?" I asked.

"Oh, just like what I am here, only a thousand times prettier; and I have thought it all over nights, how I will fly down to earth and off to the stars, telling all the folks I ever knew all 'bout their folks I have left. When I think I'm going to die, I shall send for all the people I know who have got angels up there, so I can carry lots of messages; and I'll tell 'em what their folks are doing here, and—and, oh, I can't talk 'bout it, it makes me want to go so! and I shall know so much there."

"Lizzie," I said, "who has taught you this?"

"Oh!" She glanced towards Cutty with true homage in her eyes, and added, "She has answered all my questions so good and so true. You see I felt it, but couldn't exactly explain what this here did mean."

She pressed her heart again, then leaned towards Cutty, who drew the dimpling fingers within her own, and Lizzie laid her rosy mouth to meet its response on my darling's lips. It was reverent worship for the teacher—an eloquence beyond all gladness.

The sweet orphan who has come from out the storm and death of her youth, whose martyred days have been exiled, turned to me her eyes of beauty, and whispered, "Mother, 'tis all so simple we children can understand it well."

My brother heard her, and reached out his arms. I knew his soul was full. Both Cutty and Lizzie saw him, and both went to him. He drew a deep inspiration. I knew while their breath was upon his cheek, he was offering a voiceless prayer to God to speedily bereave him of his straining, yearning agony. I knew he was ready to accept the grand and simple belief of the Father's little ones. Presently the two young Misses went up to Cutty's chamber, and I heard them laughing gaily—over some speech of Lizzie's, I had not a doubt.

I am very happy to see how rapidly my dear adopted has been progressing in her true instincts of girlhood; she has been giving me each day, for many weeks, fascinating evidences of her lively nature. She and Lizzie are really the best of friends, and together plan their diversions. I have ceased to fear lest death take her from me because of her very exalted spiritual elements, and her marvellous endowments.

Charles said, when we had been alone a few minutes, "Anne, it does seem as though the soul must find something to satisfy its longings. I have called myself a good Christian for years."

"So did I, Charlie; but when death came and carried away my idol, I found I possessed a cold heart; that terrible chasm of separation—I could not bridge it over with my religion."

"I understand, sister. I thought I was ready for anything. I have never neglected prayer or the church; I have been benevolent; have endeavoured faithfully to obey God: but now when I know I must die, I awake from the dream—lo! I am empty where I believed I was filled."

"My dear brother, every healthy soul is the true judge of its needs."

"I need, Anne, what those two children possess. That little Lizzie has taught me a lesson. Oh! what would I give to change places with her! Anne, I have played hypocrite to self. I have lived—I see it so plainly to-night—performing ceremonies, repeating creeds, and all the while with doubts in my soul. When death first stared me in the face, I commenced to flee for infallible proof—something beyond dispute, of the great future. I have read and re-read my Bible, to find the great link betwixt the present and Eternity. I have dissected its pages, crying in miserable triumph over every inconsistency, contradiction, and false teaching of the ancients."

"Oh, Charles! how well I can understand you! It is my own experience, and that of thousands to-day, all over our land. Now, my dear brother, all you have to do is to roll the 'stumbling block' away. I take the portions which agree with my God-given reason, and thank the writers for the truths. If science has set at naught certain parts, I consider either those men who wrote were not versed in geology, astronomy, philosophy, or that sins of omission and commission come because of lost manuscript, and errors; also, translational and typographical errors. What of it? Let us turn to the New Testament, and follow the example of that blessed, lowly Jesus in his tearful life from Gethsemane and Olive's mountain. 'Lo! I am with you always, even unto the end of the world.'"

"But there, also, are inconsistencies and errors."

"My brother, can we look for perfection in manuscripts of men?"

"But God inspired them."

"Just as He inspires us of the present day. Of truth as we are ready recipients of it, and no farther. Sometimes I have thought this, Charlie: that the philosophy of God is past finding out here; we have not wisdom sufficient to decipher those great subtleties."

I did not see Lizzie advancing. She heard my last reply, and, going close up to Charlie's side, said:

"Just don't worry 'bout that now. I'm so sure it's no use. I b'lieve if God would write us a Bible He'd write it so plain and easy a baby could understand it. This is my Bible." And she placed her hand above her heart again.

Cutty had entered. "Please, Mr.—" She blushed deeply, and gazed at me. I encouraged her by smile and gesture to proceed. "Please, Mr. Dalton, God always gives to everyone what they need. Oh! tell him, dear mother, all that you have told me!"

My Cutty fairly stammered her last words, quite to the surprise of little Miss Holt, who, tossing her round head coquettishly said: "Oh! who's 'fraid to talk 'bout such things. I shouldn't think you'd be so scared Cutty." Then the dear orphan blushed from the roots of her bronze hair to the linen collar at her throat. We sat together a while longer, then separated for the night. "How sweet and soothing is this hour of calm!" Young says:

"This sacred shade and solitude—what is it?
'Tis the felt presence of the Deity."

(To be continued.)

MR. SADLER AT SWANSEA.

To the Editor.—Dear Sir,—Kindly allow me (in justice to Mr. Sadler) to say a few words in reply to a letter in your issue of 10th March, signed "One who was Present." Why should Mr. Sadler or any of your correspondents attempt to satisfy non-Spiritualists when "One who was Present" gives reasons most satisfactory to them? The medium was "secured," "the circle tied and handcuffed together," and the table was out of the medium's reach. "Need I say no manifestations occurred?" Is not this enough to satisfy "your readers who are not yet convinced?" Evidently they are not very persevering in their investigations, or one unsuccessful seance and Mr. Sadler's declining a challenge would scarcely induce them to almost reject Spiritualism. Some time ago I attended a chemistry lecture in our institution. The lecturer (probably a good chemist) attempted one or two very simple experiments, but signally failed in the attempt. Would it be logical for me to challenge him to try the same experiments under my conditions, and if he refused, then reject chemistry, as such, altogether?

That is exactly the kind of reasoning advanced by "One who was Present." For the information of Mr. Sadler's friends, who have never known him to sit without some manifestations, I would say the conditions on this evening were very unfavourable. The gentleman sitting nearest the medium was very unwell during the sitting. A lady said she was painfully uncomfortable. Another lady was very ill; so unwell, indeed, as to be obliged to leave before the termination of the sitting, some of the gentlemen (at times, too, rather warmly) discussing Spiritualism. Even the medium had to feel how mighty they were in argument. Would any Spiritualist expect manifestations under conditions such as these?

At the seance where Mr. Sadler "practically objected to be tied," we had levitation and playing of musical instruments, spirit-hands winding and playing of musical-box, &c., the medium securely held all the time these manifestations were taking place. Indeed, I believe the very gentleman who afterwards gave Mr. Sadler the challenge said the musical-box had been wound up while his hand held down the lid. "One who was Present" at the unsuccessful seance was also one of the circle on this evening, and would probably have said something of these phenomena if it had not slipped his memory. Or, did he think the medium's hands were free, and that he had two or three pairs? In conclusion, I would like to say, we have every confidence in the genuineness of Mr. Sadler's mediumship, and have found that both "Sam" and "Richard" do keep their promises, if the sitters keep the conditions imposed, and lend their aid. Apologising for my letter, and trusting you will find space for it in an early issue.—I remain, truly yours,
March 14th. "ONE WHO BELIEVES 'SAM.'" (Card enclosed.)

To the Editor.—Sir,—Seeing in your impression of the 10th March some reference to a seance of Mr. Sadler's at Swansea, I should like to say that I held one of the medium's hands firmly during the whole time the manifestations were going on, and am quite sure Mr. Sadler could have done nothing to produce the wonderful things we got.—Yours truly,
ROSE LILLIAN TWYNN.
65, Argyle Street, Swansea, March 14th, 1876.

To the Editor.—Dear Sir,—Being present at the seances referred to in your last week's impression by "One who was Present," kindly allow me to say a few words in favour of Mr. Sadler (the medium).

Although not tied, Mr. Sadler was securely held hand and foot by myself and a young lady. Being rather sceptical, I held him with the determination to expose fraud. I left seance fully convinced the medium was powerless to produce the phenomena himself. The manifestations were very good. A heavy musical-box rose from the table, rested on my shoulder (shoulder farthest from the medium), and removed at request. A fan was playing with me nearly the whole evening, rubbing my face and head with great vigour. Fairy bells, banjo, and a guitar were floating round the circle, playing as they went, and at times giving us some good "knobblers." A pair of scissors were also floated round the circle, snapping as they went, &c.

Later on in the evening (or rather early in the morning), I felt a hand pulling my hair, then it gently patted my hand (hand farthest from Mr. Sadler), and afterwards patted me on the face in a very affectionate manner. Another gentleman in the circle also felt the hand. A very large accordion was lifted from the table and played a part of "Home, Sweet Home," and then thrown over the shoulders of the circle into my sister's lap, who was sitting behind. Altogether the seance was very satisfactory.

I am positive the medium did nothing with the hand I held, and feel confident the young lady held the other hand securely.—Respectfully yours,
C. E. GRINTER.

65, Argyle Street, Swansea, March 14th, 1876.

[We inserted the letter of "One who was Present," not because we had the slightest sympathy with its bias, but to give a hearing to all sides. He writes again, and incidentally confirms the accounts given above of the previous successful seance. There are none so blind as those who will not see, and "One who was Present" seems to be one of that sort. He is all the time trying to find a false pretension either in the medium or in Spiritualism. His last letter, and indeed his former one, is not what we call a truthful relation of facts, not quite honourable to the writer, and unworthy a place in our columns. Let him go in for six months quiet experiment, and not pick holes in people's characters who are evidently more sensitive and high-minded than he is himself.—Ed. M.]

SOMETHING NEW IN PHYSICAL MANIFESTATIONS.

Why we should have records of so many physical-force manifestations I am at a loss to know, but as the spirits at Mr. John Moore's circle have requested me to write down my impressions on their performances (for which request they have doubtless good reasons, and which I must respect) for publication in the *MEDIUM*, I will give your readers as good an idea, briefly, as I can of the phenomena presented through the mediumship of Master John Moore, aged thirteen years and a half. From all that I have heard of Mrs. Fay's mediumship, it is scarcely so positive as that of the medium under notice. The epiphanies are less delicate and particular in his case, and admit of every possible reasonable facility for the keenest scrutiny.

On Monday last, March 13th, we numbered ten in all: Master John Moore (the medium), Mr. Moore, Miss Moore, Christina Moore, Mr. W. H. Moore (organist at Islington), Mr. John Smith, Mrs. Hulley (widow of the late John Hulley, Esq., the principal of the Liverpool Gymnasium, and of Davenport Brothers celebrity), Mrs. Warren, Mr. Reginald Owen and Mr. James Oxford. The cabinet consists of two curtains only, suspended from a brass rail fixed from wall to wall. In this partitioned corner sits little Jack, the medium, like Diogenes in his tub. The patience and philosophic calmness of Jack are truly marvellous. Before the curtains are drawn, when he is bound and strapped to everyone's satisfaction, and while we are looking on, he is smacked on the cheek very audibly. The curtains are closed, and the excellent singing no sooner commenced than the spirits are at work, playing on the kettle-drum, tambourine, bells, &c., in the most artistic manner. Mr. Oxford sat nearest the cabinet, with a match-head on the sand-paper ready for immediate striking, although the room was sufficiently well lit from a shaded lamp to enable me to read my pocket diary.

While the performance is going on within the curtains, the spirits invite scrutiny, and the curtains are quickly opened, the drumming being heard after the opening of the curtains, and little Jack found to be quite passive, and the binding and strapping just as it was left. Curtains closed again; a beautiful bell accompaniment, played by the spirits, to a polka on the harmonium by Mr. W. H. Moore; subsequently, three bells simultaneously. A slate called for by the ghosts, which is shown to the sitters, perfectly clean and free from any writing. No sooner is it put into the cabinet than we hear the writing. In a minute and a half it is completed, and handed round amidst uproarious laughter, for it contains a very clever and humorous parody on "Father, come home." At Mr. Moore's request the medium is again examined, and the bindings are found satisfactory. A solid brass ring is examined by all present, and passed into the cabinet. I commenced to count, and had told, with moderate haste, a hundred, when the ring was found on little Jack's arm, above the binding. Curtains closed again. I count sixty, and the ring is thrown out; curtains immediately opened, and the medium still bound as before. Curtains again closed, and the medium is released by the indefatigable "Jim" (the spirit), ropes being found, after some searching, in the fire-grate. In a few seconds he was again bound by the spirit in a marvellous manner, and again released. The most wonderful thing in these truly wonderful phenomena is the unusual facility for observing the conduct of the medium. While the drumming, &c., is going on within the curtains, and at the apparently most suspicious moment, Mr. Moore invites anybody to expose the medium to the spectators, a condition which I think very few spirits are able to submit to. Manifestations also occurred in the broad light, when the medium was out of the cabinet and among the spectators. Master John Moore deserves great credit for his patient submission, and will doubtless become one of our finest mediums. Mr. Moore also deserves well of his friends for his disinterested labours, and is doubtless repaid by the knowledge of the good he is doing.
J. REGINALD OWEN.

Liverpool, March 14th.

ASTROLOGY AND SPIRITUALISM.

To the Editor.—Dear Sir,—Do you not think that the insertion in your columns of advertisements like that headed "Astrology," and of such paragraphs as that emanating from "B. N.," which appeared in your last issue (p. 157), in which he terms astrology a "science," and expresses a desire to study it (thereby wasting time which might be spent more profitably) tends to throw considerable discredit upon the cause which your journal otherwise so ably advocates?

I am not prepared to deny that there may be a kernel of truth in astrology, but that kernel, if it exists, is so thickly surrounded and impregnated with the mist of error and absurdity, that any permitted connection between it and Spiritualism certainly tends, in the eyes of most people, to the detriment of the latter.—Yours, &c.,
A. J. SMART.
Gulford Street, Cardiff.

[We fear Spiritualism is becoming so respectable that it will not dare to look for even "kernels" of truth, but must bow down to the decision of human prejudice born of ignorance. Mr. Smart's letter is a simple calumny. There is not in it a shadow of fact or argument to show that astrology is a disreputable study, but rather an admission on his part that there is a "kernel of truth" to be found somewhere in that direction. We do not understand astrology, but we know men with much more mental capacity than we possess, who have proved it and know its claims to be true. That there is a law on the statute-book prejudicial to astrology is no argument against that science, but rather a testimony in its favour. These repressive laws are promoted by those having vested interests in various forms of humbug, and consequently these legislative professors are extremely anxious to put down anything that militates against their trades. Divinity and medicine so-called, as practised at the present day, are, perhaps, the grossest impositions that have ever been inflicted on mankind, and it is well known what a power they are, and have been, in all legislations, ancient and modern. They have stood in fierce defiance of all kinds of progress which could have the slightest tendency to emancipate or bless man, physically or spiritually. Now, astrology claims to be of use in both of these directions, and hence it must be put down. To our mind there seems to be much in it, and this much can only be appreciated on spiritual considerations. To many astrologers themselves it has been a puzzle why a planetary body should affect beings of the human race millions of miles distant. The effect produced is not material, planetary, but spiritual, proceeding from the action of mind. Modern experiments confirm the ancient

knowledge that mind can act on mind, for evil or for good, at great distances, the maximum of which is the widest limit of this planet. How much farther apart one mind may be able to act on another, mankind can have no experimental knowledge of, as their planetary home is not sufficiently extended to give them an opportunity of knowing. It is frequently proven that those persons in sympathy with each other can influence each other unconsciously when hundreds of miles apart. This is our daily experience. Distance seems to present but little impediment to this action of mind on mind. Seeing, then, that it is apparent at the remotest distances which this planet can afford, why may it not extend to much greater distances? more especially when, in place of one mind, the whole mind-power of a planet is brought to bear. The planets are human habitations, or, in other words, are the abodes of beings endowed with intelligence, or mind-power. These planets are all in different degrees of development—some higher, and some lower in the scale than the man of earth. The lower developments must of necessity represent man when the lower organs of the brain are in paramount action; the higher planets will, on the contrary, emit an influence conveying the results of mind-action on a higher plain—intellectual, moral, ethical, intuitive, or spiritual, as the case may be. These planets will, of necessity, influence mankind in accordance with this degree of development, and they will influence individuals according to the degree of sympathy that such individuals may have with particular planets, caused by the action of such planets at critical stages in the organic development of the individual. It is psychical surroundings and influences more than ought else that mould character, produce organic conformation, and shape destiny. This is a truth that but few minds comprehend, but ignorance is but a poor argument against it. We think astrology is a department of Spiritualism. It may be called Interplanetary Spiritualism, or Sideral Psychology. When we are all wise enough, no doubt we shall see much more truth in these directions. —Ed. M.]

HOME FOR SPIRITUALISTS.

The following response has been called forth by Mr. Pearson's letter of last week:—

Dear Sir,—I have very much pleasure in seconding your correspondent Cornelius Pearson's suggestion with regard to the Home for Spiritualists, viz., that all mediums should give a seance to help in furnishing the Home, for we, as mediums, will assuredly find it a home when we know that it will be under the able management of our esteemed friend Mrs. Burke. I shall be most happy at any time to give a seance in furtherance of this object, and, in doing so, claim the attention of my brother and sister mediums to do the like.—Hoping soon to see the Home opened.—Yours fraternally,

St. James's House, Walthamstow,
March 18.

WILLIE EGLINTON.

While thanking and commending Mr. Eglinton for an example which will be followed in many other instances, at the present moment the claims of the Hudson Testimonial are so paramount, that it may be desirable to postpone these seances for the Home till it is in operation.

It is especially requested that friends designing to make donations of furniture give an intimation thereof during the next few days, as that matter now becomes of pressing importance.

R. LINTON.

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

THE SCATTERGOOD PRESENTATION.

To the Editor.—Sir,—The committee are glad to report that their appeals have been liberally responded to so far, and they hope the friends who take an interest in the matter will at once correspond with the chairman, or any member of committee, respecting subscriptions or meetings to promote the object in view, as it is probable that Mrs. and Mr. Scattergood will sail sooner than they at first contemplated. Subscriptions of one shilling and upwards to be sent by P.O.O. or stamps to the undersigned. Subscribers are respectfully solicited to send their photographs, as it is intended to present an album of photographs with the purse. In connection with this presentation, two addresses will be delivered at Oldham on Sunday, April 9th, afternoon and evening, by Mr. Lamont and Mr. Johnson (collection); also two addresses in the Assembly Hall, 110, Tellington, Liverpool, on Sunday, April 16th, by Miss Longbottom of Halifax, and Mr. John Priest of Liverpool; admission one shilling each, including both lectures. Mr. Morse of London will deliver two addresses in Halifax on April 30th, for the same object. Dates and particulars of meetings in other places will appear in future issues of the MEDIUM.

(Signed on behalf of the committee) JOHN LAMONT,
199, London Road, Liverpool.

LEYMARIE'S CASE.

To the Editor.—Sir,—I received a letter from Paris which expresses grave anxiety as to the result of his pending imprisonment, considering the very delicate state of his health. These fears, however, may be completely prevented by placing him under care of the *mission de sainte*, where he would suffer no privation whatever. This would involve an expense of £10 per month, and it is suggested that if the friends in England would share half the sum, that desirable end would be obtained. If the associations in this country would induce their members to contribute say sixpence each per month, the small amount would amply repay itself in the face of the subject in question.—Yours truly,

Manchester, March 10.

C. REISERS.

HUDSON TESTIMONIAL COMMITTEE.

It is urgently requested that the committee making arrangements for the anniversary festival on April 6th attend faithfully on Tuesday evening at the Spiritual Institution to transact important business. All who can take part in the necessary arrangements are invited to attend and assist their services. The following donations have been received:—Mr. J. C. Ferguson, 10s.; Colonel Greek, 25s.; Mr. C. Avison, 5s.; Mr. J. J. Morse, 1s.; Mr. Vacher, 21s.; Mr. Thorn, 21s.; Mrs. C. Berry, 22s.; Mr. G. Denton, 1s.; Mrs. Olive's Seance, 21 10s.—Total, £11 19s.

THE WORK OF THE LANCASHIRE DISTRICT SPIRITUALISTS.

To the Editor.—Sir,—I notice with pleasure the work which this band of Spiritualists are doing in and around the district of Lancashire. Undoubtedly they are all energetic men and workers, worthy of the proverbial saying "Lancashire workers," &c. By the plans laid down at the last Conference held at Hyde some six weeks ago, and the weekly report of the secretary which appears in your columns, one cannot fail to be struck with the various places they are carrying their meetings to, breaking into places, no doubt, that have up to the present been entirely ignorant of Spiritualism and its teachings. All the meetings got up in these various places must be attended by expense and labour, and it is very creditable to the committee to carry on these meetings without any appeal, that I have seen so far, to the district publicly. Being quite in sympathy with this movement of Lancashire Spiritualists, and if it is not out of place, I should like to make a suggestion—seeing that these meetings are entirely dependent on the public for support, and in the event of the public not supporting these meetings well—that the executive of these workers form a fund, inviting all Spiritualists to help them in their work. I should be glad to say more on the matter, if any of the numerous Spiritualists in the Lancashire district would take it up. March 20th.

"A LANCASHIRE MAN."

CONCERT IN AID OF DR. SEXTON'S ORGAN FUND.

The third quarterly Concert and Elocutionary Entertainment in aid of the organ fund in connection with Dr. Sexton's Sunday services will take place at the Cavendish Rooms, Mortimer Street, Cavendish Square, W., on Wednesday, 29th inst. The programme will, we have no doubt, prove a very attractive one, as the handbills contain the names of many well known and highly talented ladies and gentlemen. The prices of admission are: reserved seats, 2s., and back seats, 1s. Tickets may be had of Mr. G. Sexton, jun., 75, Fleet Street, E.C., and at the doors on the evening of the entertainment.

ANOTHER YORKSHIRE VISITOR.

It is expected that Mr. A. D. Wilson of Keighley will address the meeting at Doughty Hall on Sunday evening, April 9th. Mr. Wilson is an inspirational speaker, and has been for many years accustomed to public work. He is possessed of intellectual tendencies, and devoted to literary pursuits. He will stay in London during the week, and intends seeking opportunities for giving a dramatic entertainment written by himself. This production was alluded to in "Delver's" letter respecting progress at Keighley.

Committees that desire to co-operate with Mr. Wilson in this matter should make their arrangements at once. It is something decidedly novel, and ought to attract an audience. Mr. Wilson will be accompanied by a young lady who has appeared in the piece before, and whose singing and acting, accompanied by those of Mr. Wilson and assistants, will, no doubt, prove very interesting.

Mr. Wilson is a working-man, and desires to make his weekly expenses while he is with us. We have no doubt that the Spiritualists of London will be glad to do their share in encouraging one who in his leisure hours works so assiduously for human improvement.

MR. COGMAN'S INSTITUTE AT THE EAST END, 15, ST. PETER'S ROAD, MILE-END ROAD.—We understand the usual quarterly tea-meeting will be held on Sunday, March 26th, tickets 1s. The interest usually attaching itself to these gatherings will doubtless prove a source of great attraction at the approaching meeting. Encouragement afforded to fellow-workers in the cause should be another incentive to a large and sympathetic assemblage of friends on the occasion.

MRS. BUTTERFIELD'S MEDIUMSHIP.—A lady writes:—"I called on Mrs. Butterfield the other day just to make her acquaintance, having heard of her through the MEDIUM. While we were conversing on indifferent subjects (for I did not go to ask any questions of her), she told me that a lady was standing behind me with her hands over my head, trying to impress me; and a gentleman was by me whom I recognised directly; and she also told me of many private matters concerning myself, which, being true, I consider very satisfactory tests."

The lady who received the delineation at Doughty Hall on Sunday week has written to a friend to state that a bad cold had impaired her voice, so that she could not testify to Mrs. Kimball's accuracy. The lady says, "I should like her (Mrs. Kimball) to know that her delineation of me was nearly word for word written to me by a celebrated professor of phrenology twenty years ago, when I suppose Spiritualism was unknown. He has passed away for some years, so that there could be no collusion. I kept the description for some years and then destroyed it. Had I not done so it would have been a good test. I consider her recognition of my inner life remarkable, as it is not apparent to my most intimate and dearest friends. I almost wonder Mrs. Kimball's friends allowed her to speak that night: such a fearful atmosphere. She seems to me too grand a nature to be exposed to such untoward influences."

At one of the Paddington churches on Sunday, says the *Marylebone Mercury*, the preacher took the subject of the Gospel for the day as the theme of his discourse. He dealt severely with those unhappy persons who doubt the personality of Satan, stigmatising them as unbelievers and scoffers; and he mourned over the absence of a proper ecclesiastical tribunal, which would enforce such belief. By way of practical application, he exhorted his hearers to meet temptation as their Master had done, and promised that if they would resist the Devil, "angels should minister unto them." I have been told that the clergy do not like to have their sermons criticised, and that if anyone ventures to hint that what they say *ex cathedra* on Sunday may not be quite infallible, they are very angry and very denunciatory; so I shall not venture to criticise the discourse I heard, but will simply suggest the following questions:—Did the preacher, when he promised that angels should minister to us, intend his words to be taken literally or as a figure of speech? If he meant the first, has he had experience of such ministrations which would justify him in making this promise? If he meant the second, was it quite wise to introduce metaphor into a matter where other persons are inclined to carry it still farther?

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, Southampton Row, London, W.C.

I respectfully direct your kind attention to the subjoined statement, which I hope will meet with a hearty response. Amidst the various claims made upon Spiritualists and conflicts which the Cause sustains, the Spiritual Institution is the only agency which works incessantly, is useful to all, and meets every exigency. This it does at a large yearly expenditure, the greater proportion of which I have been called upon to sustain. Such a great responsibility devolving upon me so many years almost crushes me to the dust, and I ask the many friends of the Cause, all of whom are indebted to the Spiritual Institution directly or indirectly, to make its claims their own, and sustain it liberally with their means, as well as represent its merits to others. I hope I have not toiled these fifteen years, in the most self-sacrificing and successful manner, to be killed by neglect just as the fruits begin to be recognised everywhere, and the extent of the work and burden increases correspondingly.

J. BURNS.

[From the MEDIUM AND DAYBREAK, March 17th, 1876.]

THE DEMANDS OF THE SPIRITUAL INSTITUTION FOR 1876.

The year 1876 is making rapid headway, and from the list of subscriptions published last week we perceive that the income of the Spiritual Institution does not keep pace with the lapse of time. The sum collected in nine weeks is only £64, or about £7 per week, whereas, at the lowest computation, and to be equal to late years, the weekly average should be £10. We perhaps have ourselves to blame, as this is the first appeal that has been made, and it is encouraging to reflect that what has been received has come in spontaneously.

In previous notices of this kind, we have made the statement that at the lowest estimate £500 are absolutely necessary to sustain our Institutional expenses for one year. To go through all the various items involved in this expenditure is to us an extremely distasteful task, and were we in possession of means, it would entail upon us much less effort to pay down the money than to have to enter into those particulars which the ungenerous-minded would demand before they endorse our claim. This has been all done in bygone years, and those who require this form of satisfaction may have it forwarded to them in the printed documents which we have at command.

In brief, it may be stated that the premises at 15, Southampton Row are a public Institution, devoted to the requirements of the movement. The door is kept open for friends of the Cause and inquirers, we may say almost at all hours of day and night, and all days in the week, for contingencies sometimes impose upon us the reception of visitors at very untimely seasons. Rooms and other accommodation are freely furnished to meet such requirements of the Cause as may from time to time arise. Our printed space and personal assistance are freely granted to promote all those public enterprises without which our movement would be but an under-surface-current almost inappreciable to the observer. We afford the public, for the subscriptions received, the free use of the largest collection of spiritualistic and progressive books in the world. All inquirers and promoters of the Cause in local districts have supplied to them such literature as may be necessary for their personal instruction, or for the exigencies of particular occasions, and for distribution to the public. We maintain an active correspondence, epistolary, and through our organs, with Spiritualists in all parts of the world, at an aggregate cost which would astonish those who are unacquainted with this branch of usefulness. At great trouble, and oftentimes at considerable expense, we introduce to Spiritualists in this country facts, phenomena, mediums, and workers, the influence arising from which constitute the leading events in the history of the Cause.

The MEDIUM, which is the chief organ of Spiritualism in this country, has never from the beginning cleared its expenses for the two material items of printing and paper. Reporting, editing, illustrations, and general superintendence in what may be called the literary and investigating department necessary to the life and progress of the paper, have to be borne from resources which are certainly not derived from the sale of the paper. It is probable that but few of our readers are at all acquainted with journalistic enterprises or the demands of literary operations. Those who are practically engaged in such pursuits well know that the literary department of the Spiritual Institution ought to be supported by more money annually than we ask for the whole work now being detailed. Our readers are well aware that we have sustained this department in the most generous manner. To serve the cause we have spared no trouble or expense in adding to our space, in providing illustrations, in reporting the most instructive and popular orations, in making special investigations to realise the absolute facts of the diverse phenomena, and in supplying original thought-matter necessary to maintain our principles against the various adversaries that have attacked them. These, and more than these requisites, have been abundantly bestowed,—a service of which, as we have already said, few are able to estimate the importance, but the effect of which is fully shown in the well-sustained and advanced condition of the movement, and the popularity of this journal.

To these particulars must be added the occupation of sometimes several individuals in promoting the cause by correspondence, conversation, arranging meetings, and in other ways occupying themselves entirely apart from business. These services, we know, are worth much more than £500 per annum, and no contractor

would accept the engagement at that price. But we are anxious to bear our part of the burden. This we do in two ways:—

In the first place, we are ourselves the largest contributors of actual means to the work carried on by the Spiritual Institution, and as such we feel wholly justified in soliciting the hearty co-operation of all, be they rich or poor, to support, as they may be able, the great public work on which we bestow so much.

In the second place, we give somewhere over one hundred public addresses and speeches in the year, and attend, in addition, fully one hundred seances or meetings, in which we take part, all of which, if paid for as some are recompensed even in Spiritualism, but particularly in other pursuits, would entail a bill heavier than the sum named in respect to this estimate.

On these considerations we feel that, both intellectually and financially, we have a right to be heard on this question, and in such tones as no honourable adherent of the cause can afford to disregard. The Spiritualists of Britain must not suppose that we are soliciting the slightest favour from them in asking them to subscribe the very paltry sum which we ask. If there is any disgrace in the matter, it must proceed from the fact that such a gigantic work is estimated at such a low price. In the world's market, that which is highly charged is usually most appreciated. Possibly the time is coming when those who can make a better bargain with the public will show an ungrateful community that they failed to appreciate sufficiently the services on behalf of which we now plead. Nor do we intend to be balked in obtaining fully the sum named. However disagreeable the task, we shall most certainly take such steps as will enable us to collect it. Should we have to be importunate about the matter, it will be unpleasant for our brethren; but they can save themselves this annoyance by honourable and generous support.

To those who are practically engaged in the work of Spiritualism we might point out that we give to their operations full and gratuitous publicity. At this we do not grumble; those who work hardest are often those least able to pay, and it should be the glory of our movement that the rich support a machinery to aid the poor in effecting their useful purposes.

It would much facilitate our work in collecting subscriptions if representatives in the various localities would undertake the duty of laying the claims of the Spiritual Institution before their friends and neighbours, and in a systematic manner receive from all who are well disposed to us the assistance which they might be prepared to offer. We can assure the reader that it takes much more resolution and spiritual backbone than many of them could muster to have thus to speak and labour, as it were, single-handed, after fifteen years of severe service, and that without any expressed recognition except that of calumny, and with but few donations besides those which are wrung from the grasp of the giver by repeated representations. There must assuredly be some peculiar force behind the individual who can for prolonged years sustain continuous effort under such circumstances.

That sustaining power we should be glad to see a little more extensively manifested. It is certainly not by any means too strong in this office. We regret that it is so weak elsewhere. One thing is very evident: with us the physical conditions necessary to express this spiritual resolution are gradually becoming impaired; vital force and health of body do not endure for ever. The high degree of nervous susceptibility necessary to the accomplishment of our tasks cannot well battle against a continuous worry for cash trebly earned. We speak plainly when we say that easier circumstances are absolutely necessary to the continued physical well-being of the worker in this Institution. The response which this article evokes will prove several things: either that the reader is too poor to sustain the Cause in any way, which is certainly true of many who love it dearly; or that the reader does not care whether the Cause be promoted or not, which we should be sorry to have to think of any supposed adherent; or that the reader fancies the above article to be a concoction with the view of obtaining money, a thought very much more discreditably to the person who entertains it than to us; or that it does not matter whether we suffer or not, so long as the reader may enjoy freedom from any molestation on our behalf. Those who read these sentences must belong to one or other of these classes, or do what they can in a hearty and active manner towards the good work on behalf of which we are empowered to speak much more strongly than we could on our personal behalf.

Please introduce this matter to all Friends of the Cause. Copies of this Appeal will be supplied.

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.

	per annum	£ s. d.
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Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. each per year.

TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 24, 1876.

ANNIVERSARY FESTIVAL AND EXHIBITION.

There are many reasons why the gathering on April 6 should be thoroughly successful. It is always useful to the Cause to bring its adherents together actuated by one purpose which relates them to the great truth upheld by them.

After Mr. Wallace's Testimonial Meeting of last year, an offering of gratitude went up from all who were present, and from thousands who read the report, for the privileges conferred by such a gathering. It was felt that apart from the particular object of the meeting, it had accomplished for Spiritualism what could not have been achieved by personal and desultory work. We have need of more of these great festivals, at which the physical and the spiritual spheres enclasp each other heart to heart, and exchange vows, as it were, of fidelity and co-operation for the universal good. An anniversary is more particularly favourable for this communion. We should not forget that the powers above who instituted Spiritualism are, like ourselves, intellectual and responsible beings, who have memory, purpose, and method in their work, and look forward to all occasions on which they can actuate the minds of their human helpers to particular plans of operation. Every truth-seeker who attends such a gathering brings with him a lever, so to speak, by which the spirit-world to a certain extent can move the world—nay, more than this—every absent Spiritualist who sympathises with the object of the meeting, and, it may be, participates therein, to the extent of aiding the purpose for which it is held, viz., the recognition of Mr. Hudson's valuable powers, also adds to the link which connects man with spirit, and consolidates the great movement known as Modern Spiritualism. Apart from these purely spiritual considerations, the approaching anniversary holds out a variety of other attractions. The exhibition will be one of the most extraordinary and interesting which has ever been offered to a London or any other audience. It will be novel, striking, and well worthy the trouble of attending, and the price of admission. Full justice, therefore, will be done to all who participate in this forthcoming festival.

But the matter presents another view, which goes home to human sensibilities even more closely than either of the foregoing. Mr. Hudson is undoubtedly one of the most extraordinary men at present living on earth. This must be conceded by all, whether Spiritualists or not, who take the trouble of investigating his claims. Under the strictest test-conditions Mr. Hudson obtains images resembling human beings, other than those of the mortal sitters, upon the plates which he exposes in the camera. Without adopting any theory of spirits, this is a simple fact, and as a fact it is of sufficient importance to render Mr. Hudson a centre of intense interest to all who value the progress of truth. But, farther than this, These photographs have, in many instances, been recognised as portraits of deceased persons, affording thereby the same process of proof for the existence of the dead, so called, as there is for the living. The importance of such a manifestation as this is utterly unspeakable, but not more so than the blindness and callousness which would pass such stupendous results unnoticed, and allow the instrument thereof to starve for want of his daily bread. This

is really the case. Mr. Hudson, notwithstanding these extraordinary powers, is quite destitute, so that we have side by side the elements of a paradox such as the world has never witnessed before, two facts which might be supposed to be quite incompatible. To balance this seeming anomaly, to reconcile the practice of Spiritualists with their professions, to do justice to this suffering man with these invaluable abilities, are the prominent purposes of the forthcoming assembly.

We should be glad to see unanimous resolution taken in this matter throughout the ranks of Spiritualism. It is not presuming too much to suppose that there are sufficient Spiritualists in the metropolitan district to fill Cambridge Hall to overflowing, though it can seat 1,500. But there are many thousands scattered up and down the country who cannot possibly be present, and who could not be accommodated, but who may purchase a ticket, and thus, as far as possible, aid the many ends sought to be accomplished. Those who purchase tickets and cannot attend, may place them at the disposal of the committee, who might find means of using them for the admission of persons who are not in a position to pay much, and thus the anniversary of 1876 would include all ranks and classes, and, as far as possible, unite the movement into one solid phalanx.

HUDSON TUTTLE'S "ARCANUM OF SPIRITUALISM."

This valuable work is making satisfactory progress through the press. It is one of the most comprehensive and practical books in the whole literature of Spiritualism. The work is arranged in chapters and headed paragraphs, rendering it almost a Cyclopaedia of Spiritualism. There is scarcely any fact, phenomenon, or principle connected with the Cause, both in its scientific and philosophical aspects, but may be found lucidly treated of in this able work. Some of the books most useful to the Cause are not exactly fit reading for Spiritualists, being too elementary for those who have had much thought and experience on the subject. This cannot be said of the "Arcana of Spiritualism." While it explains most fittingly the principles of Spiritualism to the uninitiated, it is a work which will be read with pleasure and profit by the best minds and most widely-experienced workers in this movement. We regard the publication of this work as coincident with the new era of investigation which is now dawning on Spiritualism in this country. It introduces the reader to the principles which operate behind phenomena, shows the alliance of the manifestations to the philosophy of existence, and introduces such considerations as are useful in guiding the investigator in studying the religious bearings of the question. Those who have read the "Career of Religious Ideas" know something of Mr. Tuttle's style. Lucidity and brevity are his ruling methods. There is no mistaking his meaning, and his ideas are not hidden among a pile of words. This author can express as much truth in one volume as could only be expressed by some writers in many. The "Arcana of Spiritualism" will be a goodly-sized work—a library, in miniature, of progressive thought. The American edition sold at 8s. The new and revised edition will be published at 5s.; to depositors, 3s. 6d., or 4s. post free, or six copies for £1 1s.; carriage extra. After the book is out the price will not be less than 5s. per copy.

BEGIN AT THE BEGINNING.

We expected to have the circulation of the MEDIUM considerably extended by reduction in price, and we have not been disappointed, yet the increase is far from being commensurate with the reduction. Our friends in many places are working for us faithfully and energetically. The placards posted in newsagents' windows are powerful proclaimers of Spiritualism, and weekly introduce the subject to many who otherwise would know nothing of it. If our friends throughout the country would do nothing else but ensure all the publicity possible for the MEDIUM, they would thus, "without money and without price," do more for the cause than by expensive and laborious undertakings. Having taken this useful step, they would be only paving the way for the numerous modes of teaching which are certain to follow in the path of our weekly messenger.

We are pleased to have to state that most of our new patrons begin at the beginning, and send for back numbers of the MEDIUM for this year. We have been careful to keep these in print, that a valuable volume may not be broken. The parts for January and February, price 7½d. post free, should be placed on the tables of reading-rooms, waiting-rooms, coffee-rooms, and all available points around which persons gather to spend a leisure moment.

The MEDIUM from the beginning of 1876 will be sent to any address, post free, for 1s. We would be glad to receive the names of a few more persons, accompanied by 1s. each, to whom we could post a set of the MEDIUM.

THE STAR CIRCLE.

All who desire to be present should apply in advance, or they may not be admitted. The cost of a ticket is 2s. 6d. The Star Circle meets at the Spiritual Institution, 15, Southampton Row, on Monday evening, at 8 o'clock, under the direction of Mrs. Kimball's spirit-guides.

DR. MACK writes to say that he hopes to be in London again about the first week in April.

YES; THE "DEMANDS" OF THE SPIRITUAL INSTITUTION.

It has been said, On whom is a "demand" made to help in the work of the Spiritual Institution, and is that the best term to use? We think it is, and for reasons which may be seen by all. The Spiritual Institution performs a vast amount of work annually, which has been hitherto recognised by the universal support of the friends of the Cause. This work incurs heavy expense—more than is contributed—so that virtually a "demand" falls somewhere, which must of necessity be met one way or another. In the first place, it comes on to the shoulders of the managing representative, Mr. Burns, who must find means to pay it from resources of his own, derive it from others, or become embarrassed. There does not seem to be any good reason why Mr. Burns should have to be thus burdened. He has no personal concern in the work; it is no profit to him. Nor does it even bring him the surprise of news and entertainment. To all others, rather than to this central worker, is the Spiritual Institution an advantage, were it for no other result than the production of the MEDIUM; but in a very particular and efficient way the Institution is the instrument for the public administration of Spiritualism, and the statement and publication of spiritual plans and ideas. To estimate what Spiritualism would be without the Spiritual Institution, we have only to look back ten or twelve years, or ask ourselves how we could possibly get our purposes served in connection with the movement were the Spiritual Institution not present to aid all who require direction or assistance. That this growing and important public work should devolve upon the individual who is willing to be taxed the largest share, and has to maintain health of body and clearness of brain to perform intellectual tasks in connection with the Cause, is surely too preposterous to require discussion. Yet Mr. Burns must find the money, or he could not spend it, and the machinery would be brought to a standstill. He feels that it is an imperative duty to collect funds, as it is to do work necessitating the expenditure of funds.

Those who are not inclined either to be just or generous in this matter, must not scowl and grumble that some of our space is occupied occasionally with advocating the claims of the Spiritual Institution, for it is by the results of such advocacy that these close-fisted examples of modern enlightenment are served with the advantages they at present enjoy. The MEDIUM is so large in proportion to its price, that we claim the privilege of making it the organ for the support of the institutional machinery connected with it.

It must also be remembered that a large proportion of the means expended by the Spiritual Institution are derived from abroad, and foreign gentlemen in this country. Those who never made the slightest use of our agencies liberally support them; this they do because of the representations which we make from time to time, and thus those whom we serve, thanklessly it may be, are provided for through our outspokenness on their behalf.

Yes. There is a "demand" in every good and spiritual work, and it is a demand on those who are good enough and spiritual enough to appreciate the need of the good done. We have repeated our article of last week on another page, and we shall, we hope, continue to do so till some benignant stranger be touched by the poverty of British Spiritualism and the parsimony of its adherents, and kindly donate something towards the slender store that ministers to the necessities of the movement.

MEMORIAL EDITION OF JUDGE EDMONDS' WORKS.

Our announcement that we would supply the "Memorial Edition of Letters and Tracts on Spiritualism," upwards of 300 pp., with portrait, in elegant cloth, 3s. 6d., on depositors' terms, for a few weeks, has brought in a flood of orders. When Judge Edmonds was in the body, he issued an edition quite frequently of this useful book. Since his transition that work has devolved upon us, and we are happy to think that the sale of the book has been greater since the decease of the author than it was before. Till Thursday, April 5, we will continue to supply the Memorial Edition for 2s. post free, being a reduction of 1s. 6d., or four copies for 6s.; carriage extra. Spiritualists should induce inquirers to secure a copy of this valuable work at the reduced price. Ask your neighbours to take a copy.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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Mrs Jessie Maughan...	0	3	0	Dr. Wyld	0	10	6
"Metalgraph"	0	10	0	Mr. H. J. Hughes ...	0	6	0
Mr. T. Eccles and friends at Preston...	0	18	0	"Y. Z."	0	2	6
Mrs. Otway	1	1	0	Mr. Potts	1	0	0
"B. P. J."	4	1	0	"G. H. H."	0	2	0
Mr. John Fletcher ...	0	2	6	"M. A. A."	0	2	6
Mr. John Flint	0	2	0	Amount previously acknowledged	64	11	10½
Captain C. B. Wynne	2	1	9				

THE BOOK MOVEMENT IN PUBLIC LIBRARIES.—An Inverness correspondent wishes success to Mr. Glendinning's scheme, and hopes the libraries of the capital of the Highlands will not be overlooked when the volumes are distributed.

Mrs. BURNS writes from Ayrshire, where she has been visiting a few weeks: "The cartes of 'Mary Stuart' are very good, and not unlike the picture of her that is here. Those who have seen them think they are very good indeed, and seem rather struck with them."

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MR. MORSE AT DOUGHTY HALL.

On Sunday next Mr. Morse will, under spirit-influence, deliver an oration at Doughty Hall. On former occasions the accommodation has been much too limited to comfortably receive all who desire to hear this popular speaker. We name this that those who intend being present may be at the hall in good time, and arrangements are being made for a full supply of seats, that all may be made as welcome as possible.

On Sunday week, April 2nd, Mr. Morse will also speak in Doughty Hall previous to his return to the provinces. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock. Admission free.

SEANCES IN AID OF THE HUDSON TESTIMONIAL.

The universal good feeling entertained towards Mr. Hudson by mediums prompts them, we are happy to find, to throw in their aid by means of seances, the proceeds of which will be exclusively devoted to the funds of the Testimonial. The following arrangements for seances have already been made, and we hope next week the list will be greatly enlarged by the proffered aid of friends in the provinces. An early notification of such will be very acceptable. Seances by—

Mr. C. WILLIAMS, at 61, Lamb's Conduit Street. Physical. Tuesday, March 28. Admission 5s.

Mr. EGLINTON. At the Spiritual Institution, Wednesday, March 29, at 8. Admission 5s. Physical.

THE ANNIVERSARY OF THE PASSING AWAY OF JUDGE EDMONDS.

It has been observed in these columns that a seance would be held to commemorate the passing away of "Judge Edmonds." Mrs. Kimball offers her services on the occasion, on condition that she be supported by other mediums and that the sale of tickets at 5s. each go towards the Hudson Testimonial Fund. We therefore announce that on Tuesday evening, April 4, a seance will be held at the Spiritual Institution, tickets 5s., at which Mrs. Kimball will preside, supported by other mediums, when it is hoped interesting communications will be given. Mrs. Kimball's ordinary seance prevents this special meeting being held on April 5.

MRS. KIMBALL holds a select seance on Wednesday evening at her rooms, 2, Vernon Place, Bloomsbury Square. This meeting is for the purpose of affording visitors conditions for development, for the study of the higher phenomena, and for personal advice and direction,—in short, for personal benefit in various forms. On this account only a few are admitted each evening. Tickets, 5s. each, must be procured in advance. The sitting commences at eight o'clock. To meet the convenience of ladies and those of delicate health who do not desire to go out in the evening, Mrs. Kimball gives a select seance on Tuesday, at 2.30; admission 5s. Private seances are also given to individual sitters daily, fee 21s., at which diagnosis of disease, and full delineation of personal and spiritual characteristics, suitable for each particular case, are given. Mrs. Kimball will visit places near London and give personal and general seances on a sufficient number of sittings being engaged.

GREAT CONFERENCE AND EASTER FESTIVAL AT HALIFAX.

The Halifax Psychological Society are glad to inform their friends that they have decided to hold a conference in their rooms, the Old County-Court House, on Good Friday, in the morning at ten o'clock, and in the afternoon at two o'clock, when they cordially request all true friends of the cause to rally round and make the conference a success. In the afternoon, at half-past four, a public tea-party will sit down at the social board. After tea an entertainment will be given, consisting of readings, recitations, glees, songs, and short speeches. Tickets for tea and entertainment, 9d. each; after tea, 3d. each.

On Saturday evening, April 15th, Mr. J. Burns of London has kindly consented to give an entertainment of spirit-photographs and other pictorial representations of phenomena, with the new apparatus. Tickets 6d. each. It is hoped this entertainment will be well patronised. Those who do not attend it will miss a treat. On Easter Sunday the following speakers will occupy the platform:—Afternoon, Mr. J. Burns, and in the evening Mrs. Scattergood, who will give her farewell address before her departure to America. B. SWAIN, Hon. Sec.

MAIDSTONE.—Mr. J. Burns of the Spiritual Institution delivered a lecture in reply to that of Dr. Monckton, in the Corn Exchange, on Friday last. The audience was pronounced good and of high quality. Great respect was paid to the lecturer, who permitted Dr. Monckton forty minutes to reply, and then closed with a few remarks. J. Grant, Esq., presided.

MRS. KIMBALL AT DOUGHTY HALL.

A most agreeable compensation for the previous Sunday's meeting awaited all those whose faith bore their steps to Doughty Hall on Sunday last, and the visitors were not few, the hall being filled. The new arrangement of the audience more closely around the speaker was attended with marked success. A genial glow of sympathy concentrated itself in the upper end of the room, to which all who were present contributed. The result was an atmosphere, once fairly aloft on which, the speaker would be carried along almost even ahead of himself. This was very manifest as soon as Mr. Burns, who opened the proceedings without any preconceived thought, commenced his address.

Mr. Burns, referring to Mrs. Kimball's form of mediumship as unique, and calculated to accomplish a useful purpose much in request, was carried away to the consideration of the relationship of psychological conditions to human thought and action. To ignorance of these he attributed many of the incongruities observable among Spiritualists, and many of the failures of mediums and investigating circles. The promiscuous circles had lived their little day, and useful they had been, but the time had come when, for the advanced revelations that were waiting to be disclosed from the spirit-world, spirit-circles should be organised in harmony with those higher conditions. A spirit-circle was, as it were, the spiritual universe in microcosm, and the examples given in apostolic times should be heeded. We must, in truth, cut ourselves loose from the carping scribes and wrangling, disaffected disputants, with whom Spiritualism could well dispense, and go to the mountain-top, as did Jesus when accompanied by Peter, James, and John and the transfiguration was beheld, and departed great ones manifested. It seemed to him that to promote this educational work of how best to grasp and utilise the spirit-influences that were waiting to be outpoured, was the characteristic feature of Mrs. Kimball's mediumship; and as such every lover of spiritual truth, and every true philanthropist, should manfully and generously sustain her in her work.

Mrs. Kimball, whose words flowed with a readiness that betokened the prevalence of favourable conditions, dwelt at some length on the inner meaning and operating influences of the Star Circle. But as it is purposed by her chief guide, "Mary Stuart," to give an elucidation of it under circumstances more favourable than those afforded by a public audience, but which will, nevertheless, appear in these columns, it would be needlessly occupying space to go into details at present. Suffice it, Mrs. Kimball spoke of the tendency of Spiritualism to aggregate harmonious influences and forces—itsself an object of the highest value in the spiritual progress of mankind. The stellar form which the higher spiritual influences assume is something more than a symbol,—it is a natural law. The arrangement of spirit-circles in the form of a star, with the medium in the centre, surrounded with an inner ring of three or five—if possible, mediumistic persons—and the other sitters assuming the form of radii, was strongly recommended for adoption. The influences would be more readily fluent, and the manifestations would come with greater ease. The limitation of numbers was usually desirable from the great difficulty of attaining and preserving harmony. To such practical work, rather than words, words, words, the control, "Mary Stuart," had devoted herself, to awaken a knowledge of man's relation to the angel-world, and to show the pathway to the deific heart of all life, with which, once attained, the human soul will vibrate with universal love evermore.

During the address, "Mary Stuart" made reference to the visits paid to Mr. Hudson's studio to obtain a spirit-photograph. The sympathies of her heart went out to the man of many cares who, ill-requited, was doing such a demonstrative work, and who ought, for the sake of the truth he serves, to be raised above the harassing needs of the hour. Some explanations were offered respecting the difficulties spirits had to overcome in thus presenting themselves for photographic record; and it was observed that, as in the case of the circle, success depended much on the material presented for the spirits to utilise. If they cannot manifest all the stronger features of their terrestrial personality, it is because they have not the wherewithal to mould the perfect form to become visible on the plate. But the possibility, the fact of spirit-friends returning thus to give assurance of their continued existence, remains unassailed. She, "Mary Stuart," had so come back in Mr. Hudson's studio, and the same means were open to all.

It may be mentioned that Mr. Linton had that very morning obtained through Mr. Hudson a remarkable spirit-picture.

MRS. KIMBALL'S RECEPTIONS.

The seance reception of Mrs. Kimball on Wednesday evening week was a fine success. Not more than a dozen persons were present, in good, harmonious condition; therefore the medium, not being disturbed or overtaxed in any way, gave some remarkable readings, and most appropriate advice to each one in the circle.

One lady was a total stranger to her, and to all present, to whom she gave a delineation of her mental character, a description of her physical condition and spiritual needs, touching upon the chief bearings of her life with such remarkable insight and accuracy as to astonish the recipient.

The spirit of "Mrs. Farnham," whom all know as the radical worker in woman's cause, announced her presence, and was cordially welcomed, especially by Mr. Burns, who is never indifferent to any humanitarian worker or work. This presence was strong, decisive, and more ready to help her striving sisterhood, she said, in upward aspiration, than when embodied.

Such private and select circles as are inaugurated now seem to be the safest and best method of developing the higher phases of mediumship. Certainly it is safer and better for the medium to give out to such the instructions that are handed down to her. On the principle that aggregation of individuals make nations strong, these little gatherings may work out large and important results to the spiritual cause.

"A SITTER."

MRS. KIMBALL'S MONDAY EVENING RECEPTION.

The second of the new series of Star-Circle receptions was held on Monday evening last at the Spiritual Institution, the excellent attendance at which was evidence of the deep interest taken in these proceedings; but as the communications were of an unusually personal nature, and we have great demands this week on our space, only a brief report can be presented to our readers.

The evening opened by Mrs. Kimball, under the control of "Marie Antoinette," offering personal greetings to several of the circle. Among these we may mention Mrs. Burke, to whom the most encouraging words were uttered in relation to the "Home for Spiritualists" about to be inaugurated; more particularly was it referred to as a centre from which new and useful influences would emanate, which were themes of great interest to the angel-world.

To Mr. Burns were brought fruits from the higher life, symbolical of the success of the work he had for years been struggling to accomplish. Order and beauty would arise out of the chaos,—arms that had been raised against him would be arrested in their fall, and the car of progress would move forward with still greater impetus. To Mr. Linton was given a prophetic message of the near future, for the fulfillment of which he was to wait in passive hope. To Mrs. Lippincott, Miss MacKellar, Mr. Decaux, Mr. Crawford, Mr. Etobells, and others, communications were made, all of them savouring of that sweetness, yet scope of mind, so characteristic of the control.

The few psychometric delineations presented no special features for observation. On the withdrawal of "Marie Antoinette's" control, an entire change of conditions pervaded the circle, which, though not without instruction to those present, assumed a desultoriness which, if condensed in a report, would lose its interest and meaning.

MR. MORSE AT BIRMINGHAM.

To the Editor.—Dear Sir,—The rostrum of the Athenaeum—the "temple" of Birmingham Spiritualists—was on Sunday last occupied, morning and evening, by Mr. J. J. Morse. As I had to avail myself of the locomotive, being a non-resident in the "Midland metropolis," I was denied the pleasure of listening to the philosophy of "Tien-Sien-Tie" at the morning service. However, I was informed that what the "feast of reason" lacked in numbers (owing to the bitter weather) was made up in the quality of the "flow of soul."

Having arrived at Birmingham and dined, I made the best of my way through the snow to the abode of your plucky fellow-worker Mr. Mahony, whom I found suffering from a severe cold, which kept him a close prisoner. I therefore sallied forth alone to the Athenaeum, and dropped in just in time for tea, and a mighty pleasant affair that "tea-fight" was too! About fifty friends were assembled to partake of the good things provided, among whom was "Tien's" gifted medium, looking better than ever. Towards half-past six, the hall filled rapidly, and Mr. Harper opened the service by reading one of Lizzie Doten's poems. A committee, consisting of one Spiritualist and two non-Spiritualists, was then elected to choose the subject for the oration, and a wise choice they made, the subject selected being, "The Condition and Employment of the Individual after Death, and the Nature and Locality of the Spirit-World."

I shall not attempt to reproduce the grand flow of eloquence, the logical arguments, or the caustic irony that flowed in an unbroken stream from the lips of the entranced medium, but will say that not only was it the finest address I ever heard through Mr. Morse, but I question whether I ever heard a finer from any other source. For a full hour and a half "Tien" kept his audience spellbound by the charm of his eloquence, and relinquished control amidst a hearty burst of applause.

On Monday evening, a private seance was held at Mr. Sunderland's studio, Bull Street, attended by about thirty of the leading Spiritualists of the town, to hear something more from Mr. Morse's guides. After a most comprehensive address from "Tien" on "Spiritualism viewed in its Fourfold Aspect—Phenomenal, Scientific, Philosophical, and Religious," the "Strolling Player" assumed control, and kept us in a roar of laughter with his jokes, puns, and humorous anecdotes. His *chef d'œuvre* was "The Sick Dog; or, the Adventures of a Mangy Cur," a clever story, which he (the "Player") assured us was composed on the spur of the moment. Like all the "Player's" anecdotes, this story had a deeper meaning, being illustrative of the rottenness of society, and the perfection into which it will in the far future develop.

Our friend left us with the hope, on our part, that we shall, at a not very remote date, hear his cheery voice again. I am, yours truly,

W. RUSSELL.

THE SPIRITS IN BOLTON.

To the Editor.—Sir,—In my rambles I called at Bolton last Sunday, and found the Society of Spiritualists comfortably located in the meeting-room of the Liberal Association, a small hall, clean, well lighted, well seated, well ventilated, and well filled with an intelligent audience. Having frequently heard of the very name of a "Bowtender" as a synonym of vulgarity and rowdiness, I felt that either the *élite* of Bolton had embraced Spiritualism, or else that Spiritualism had embraced "Bowtenders." In any case, the sight of such an audience augured well for the future of progressive ideas in this important town. We had the happiness of making the acquaintance of several local mediums, who give promise of considerable power if well developed. Among these was a young woman, who has lately passed through the not-unparalleled experience of a three week's trance. This occurred at the house of her father and mother. In my interview with her she told me that while in the trance on the occasion alluded to she was conscious occasionally of seeing her own body, from which her spirit seemed to be partially detached. I found her somewhat timid, and of a highly nervous temperament, and sensitive to a high degree. I likewise found that she is possessed of considerable clairvoyant power in the normal state. On placing a small relic of Mrs. Tappan in her hand, said relic being wrapped in paper, she described that lady accurately—colour of hair, complexion, age, colour and style of dress, &c., the dress, I may observe, being the one Mrs. Tappan wore on her departure to America. I believe the circumstance of the three week's trance has already appeared in your columns from the pen of Mr. Sutcliffe, of Rochdale.

I likewise made the acquaintance of a young lady who, I feel sure, would be a good platform-speaker. She was controlled by what claimed to be "John Bunyan," and spoke well, the spirit assuming a powerful individuality—this, of course, in a private circle. I likewise found several gentlemen in various stages of development. In Bolton, as elsewhere, the liberalising tendencies of spirit-teaching are very marked. But Mrs. Grundy lays her eagle claws pertinaciously on the advocates of free thought and progress here as elsewhere, by in effect saying, "If you dare to differ from me, I will deprive you of your cake

and milk." In short, the old processes of crucifying and burning have been abandoned for the modern ones of social ostracism and starvation; and we discovered that in Bolton there are at least some instances of this modern Christian method of bringing some of their recalcitrant relations into subjection, and thus, by the screw, fit them for the kingdom to which, like Paddy's pig, they won't go headforemost at all, at all. "Devil take the pigs!" says Pat, in his impatience. And some of us may be excused if in our impatience we parody Paddy, and wish that Mrs. Grundy's God would take her, so that common sense and reason, being in free exercise, we may be able to make this earth a heaven of common sense.—Yours, &c.,
"DELVER."

MR. BROWN AT DARLINGTON.

Mr. Editor.—The friends here have been highly delighted with the trance-addresses of Mr. Brown at Howden-le-Wear. The guides of this brother must be in possession of vast experience in spiritual matters, as they poured out, without any stint or measure, pure sterling truth and sound homely common sense, which everyone could understand; this at every one of the four meetings which have been held here—fresh, beautiful, and glowing truths and ideas, which can never fail or fade to all eternity. No waste words, no fiction, nothing to forget or to unlearn in those addresses; no sectism, no bound, but infinite and eternal expansion of mind, development, and progress in goodness and truth. I venture to say this will not be the first and last time he will speak in this place.

All who love the truth, sound sense, and candour, will do well to engage Mr. Brown to visit them. He should be kept fully occupied. There is no staleness or lack of grasp and variety of subject, or of view, in the addresses given through him. We are only sorry to say that he does not appear to be very strong to endure so arduous a calling. In consequence of this, in his present visit to us we could not be accommodated fully with his more private seances with individual sitters, or with single families. We learn that these seances are unsurpassed in value by any known medium, the facts and other matter being so well suited to each case.

He returns home, after a long tour, to rest awhile, and to sum up his increased experience, after which, it is to be hoped, he will again go forth with new zeal, increased strength, and a clear field before him. Brother Spiritualists, wherever you are, do not forget to invite Mr. Brown and his guides to turn aside to you during his next tour. He is kind, homely, and easily satisfied—seeks your good, and not your money nor your approbation, but will duly appreciate your kind regards, and repay you with fidelity. On behalf of the friends,
D. RICHMOND.

18, Chapel Street, Darlington, March 14th.

A PRIVATE SEANCE.

To the Editor.—Sir,—During the month of last August a party of five friends went to a seance held at Mr. Williams's, Lamb's Conduit Street, with the express intention of finding out the supposed *modus operandi* by which certain effects were produced. However, instead of being able to do so, we came away convinced that the manifestations we had witnessed were of such a character that there was nothing to warrant the charge of trickery whatever.

But since then doubts appeared to crop up in the minds of one or two of our party as to whether some of the other persons sitting at that seance (being unknown to us) were accomplices. We therefore determined to dive more deeply into the matter, and give it a more severe test, by holding a private seance in our own room, providing the instruments, &c., and by having none but ourselves present. Consequently we invited Mr. Williams to favour us with his company, which he did without the least hesitation, and made not the slightest objection to all the arrangements, even to the placing of the sitters at the table, being entirely in our own hands.

The seance was most successful,—trickery (as is the common idea of those who have never witnessed or sat at a seance) was impossible. Every one present was bound to accept the truth, the manifestations evidently being produced and governed by a power totally apart from the oft-alleged collusion, &c., of mediums.

Our advice to all who read this paper, and who desire to arrive at an independent conclusion as to the existence of these extraordinary phenomena, is to do as we have done, viz., investigate for themselves (in their own rooms, if desirable); by that means they can place the matter beyond all reasonable doubt.—We remain, Sir, your obedient servants,
ARTHUR R. ANDREW,
JAMES SNELL.

Oxford Street, London, March 17th.

NOTTINGHAM.—Mr. C. Moreton says, in allusion to previous correspondence which we have printed, "I have on several occasions, at our rooms, had to complain of 'J. V. Y.'s' abrupt, if not insulting, manner of speaking, and no doubt Mr. Ashworth was referring to those occasions." As regards his simulations, he says:—"I only wanted to show what could be done without any other aid than my own. We have never said that it was all done by trickery, but that all that we saw in the cabinet could be done." He concludes by saying that he "saw the hat knocked against the wall."

HEALING MEDIUMSHIP.—Mr. Quarby, Oldham, reports the following cases treated by Mr. Hough. The sufferers have been either cured or received great benefit:—Mr. Joseph Miller, Wallhill, Saddleworth, laid up since last September with sciatica, is nearly his former self again. Miss Bush, 47, Coppice Street, fits produced by derangement of the heart; a very bad case; almost all right. Mrs. Brierley, Lawson Street, been lame for some years; progressing very favourably. Mrs. Wood, Mortimer Street, inflammation of the bowels; cured. Mrs. Chadwick, 80, Beaver Street, suffering from spasms; cured. Mrs. Robinson, 10, Peel Street, bad case of diphtheria; cured. Miss Chadwick, 80, Beaver Street, chest complaint; cured. Miss ———, St. Vitus's dance; cured. A large number whose names could not be obtained have been benefited by Mr. Hough's guides at the Spiritual Institution, Waterloo Street, where Mr. Hough attends Mondays and Thursdays. Mr. Hough's guides have intimated that though they still wish to use him for physical purposes, yet his healing gifts must not be neglected.

SPIRITUALISTIC MANIFESTATIONS AT WICK.

There has been a considerable amount of excitement here for the last few days, especially in the Coach Road and neighbourhood, by the alleged outbreak of a series of spiritualistic manifestations in a house in that street, similar to those which occurred in a house at Auckengill some fifty years ago, when the services of the worthy Independent minister were sought to lay the spirits.

The house which has on this occasion been honoured with a visit from the spiritualistic fraternity is inhabited by one Jamieson, a basketmaker, rather well known here and elsewhere, and the manifestations commenced on an evening last week, and have been pretty well confined to the peats put on the fire, with an occasional application to the use of a stone or other available missile. Of course a great deal more has been reported as having occurred than has really taken place, but there has been quite sufficient to awaken curiosity among the intelligent, and quite a different feeling among the superstitious of the district, some of whom would sooner think of entering into the jaws of a lion than even daring to pass the haunted house after night.

As we have hinted, the phenomena consist chiefly of the sudden flight from one position to another of peats, stones, &c., generally when Jamieson's girl is in the house. The peats do not move till after being put on the fire, and the few stones that have made their appearance have certainly come from very queer quarters. The peats, after being deposited on the fire and getting a touch of the spiritualistic influence, are suddenly projected from the fire into various parts of the room. No voices have as yet been heard, nor has there been the slightest indication of the cause of the phenomena. However, there are suspicions that they are quite susceptible of explanation apart from spiritual considerations, and we have a pretty strong idea that these explanations are not far from being given.

Meantime, the district is in a state of excitement, the house is frequently visited, but nobody has been struck, and the sight of flying peats has only been seen by a few, some of whom, however, are respectable people.—*Northern Ensign*, March 9.

DR. SIMMS, the celebrated physiognomist, and author of "Nature's Revelations of Character," is hard at work in America. A series of nicely illustrated articles from his pen is appearing in the *Chimney Corner*.

THE SPIRITS AND ETERNAL PUNISHMENT.—To the Editor.—Sir,—Will one of your numerous spiritualistic readers kindly explain to me how they reconcile the different views given by various spirits through different mediums as to eternal punishment, &c., in the future world? I notice in your last issue that, according to "Delver's" letter, Mr. Lamont's control said, in the course of his address, that "the Devil and hell of theology were myths," whilst at a seance of another medium, to which a friend of mine attended, the company were assured by a departed spirit of one of the circle that everlasting punishment was a reality. Evidently theological points are not settled in the next world either. Yours truly, "INVESTIGATOR."

SALFORD.—At our meeting on Friday last we had Mr. Arthur Slee of Leeds, a trance medium, who gave us a short address on a subject selected by the friends present. He will address the meeting on Friday, March 24. He is a good medium, and promises to become a useful worker, for he is now staying in Salford, and may often be with us. I wish our friends would take notice that Mr. W. Johnson of Hyde will give a trance address on the 31st inst. We should like as many to be present as can make it convenient. A collection will be made at the close of the address. Doors open at half-past seven; address at eight. On April 7 the Bamford Boys will give a public seance. Doors open at seven; seance at half-past seven. Admission:—Front seats, 1s.; and back seats, 6d. Ordral Temperance Hall, Regent Road, Salford.—GEORGE DAWSON.

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET, BLACKFRIARS.—On Sunday evening last Mrs. Howarth (Miss Baker) gave a trance address. The subject chosen was "The Development of Mediums," and was handled in a manner which showed the practical acquaintance of the speaker with the different phases of mediumship. Thus, sitting alone was recommended for clairvoyance and clairaudience, as allowing the medium to cultivate the interior life, and be less affected by material surroundings. Practice of the gift was recommended for healing mediumship, and sitting in circle with congenial persons for trance and other controls. Afterwards Mr. Lawrence was controlled by a spirit who wished to be known by the name of "Constant," and who spoke of his work on earth at some period of the middle ages. On Sunday next, March 26, Mr. Chandler will deliver a trance address. Doors open at half-past six. Commence at seven.—J. BURTON, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Mr. Alsop occupied the platform at this hall on Tuesday week. Mr. C. Hunt as chairman introduced the lecturer by remarking that his own experience were first obtained at Mr. Alsop's house. The lecturer went through the various phases of the phenomena which he had witnessed at his own house and through the mediumship of his own children from table tipping to writing, trance, and other phenomena of quite a varied character. Some gentleman present objected to Spiritualism because nothing useful appeared to come from the information obtained from the spirits. Mr. Whitby quoted a case where a dishonest partner in a house of business was detected and exposed through the agency of spirits.

BRADFORD.—Mr. Backhouse reports two seances he has recently attended—that of Herr Döbler, at which no one was permitted to tie the performer, who fixed himself as he pleased, and got his hands loose as soon as the light was out, and performed a few silly tricks. Mr. Backhouse boldly stated that such conduct was not at all like the method of mediums, and Döbler could make no reply. The other seance was by Dr. Brown of Burnley, who travelled all the way for his mere expenses, and allowed the circle to test him as they pleased. First, they had extraordinary physical phenomena, such as hands and the movement of objects, while the Doctor was tied. Mr. Backhouse held his hands, and a large banjo, outside of the circle, and two yards from the medium, was lifted. Our correspondent thinks Herr Döbler deserves thanks for showing the silly side of the subject. It awakes interest, and sets off the genuine article to greater advantage.

MRS. BUTTERFIELD IN LONDON.

On Sunday evening, the 19th inst., at the East End Spiritual Institution, Mr. Cogman introduced Mrs. Butterfield of Yorkshire as the medium who would address the meeting, and briefly described the peculiarities of her mediumship.

After the singing of a hymn and reading a portion of the New Testament, a short oration was delivered by the control, who then asked for some subject on which the audience would like the spirit to address them. The subject chosen was "The Advantages to be derived from Spirit Communion," and the only difficulty expressed was "where to commence" to describe these advantages, they were so numerous; but when a start was made, no time was lost in dealing with the subject in such a way that not for one moment did the control lose the ears of those present, who were unanimous in expressing the pleasure they had had in partaking of the spiritual food provided for them.

When Mrs. Butterfield next comes to London she will please remember us eastern folks, for we always relish a change of good food.—T. L. RIX.

DALSTON ASSOCIATION.—A meeting for narration of experiences by members and other investigators will be held at 74, Navarino Road, on Thursday evening, March 30, at a quarter to eight. Non-members will be admitted upon application on the evening of the meeting.

BISHOP AUCKLAND ASSOCIATION OF SPIRITUALISTS.—The committee beg to announce that arrangements are being made for holding the second annual *soirée* in the Town Hall, Bishop Auckland, on Good Friday next. It is intended to admit the general public, and as the expenses will be much heavier, the committee will thank friends to make the affair as much known as possible. The programme will be issued in due course.—J. GIBSON, Hon. Sec., *Bishop Auckland*.

KEIGHLEY.—On Sunday, April 2nd, Mrs. Scattergood will occupy the platform of the Lyceum, East Parade, health permitting, afternoon and evening, commencing at 2 and 5.30, when collections will be made, at the close of each address, on behalf of the Lyceum funds. I regret that this will be the last visit of our esteemed friend amongst us, as she and her husband leave this country for America on the last day of May. Hoping they will have good success in their new home is the prayer and sincere desire of all sympathisers with Mr. and Mrs. Scattergood in Keighley and surrounding villages.—J. TILLOTSON, Secretary.

SEXTON.—A correspondent is delighted with recent visits of eminent workers in the cause to this Yorkshire village, though it is not the first joy that has been the fruit of two year's investigation. On Saturday, March 4th, Mr. J. Wright gave a good definition of the text, "I and my Father are one." On the same evening, Mr. and Mrs. Scattergood arrived. Next morning commenced with private sittings, at which Mrs. Scattergood's controls gave much interesting information on physiological and phrenological subjects. A trance-address followed to a very good company, to which was unexpectedly added Mr. John Lamont of Liverpool, who also was kind enough to make a speech. The friends wish they had known of this Spiritualism twenty years ago, but they are thankful for the light thus late in the day.

AUSTRALIA.—A correspondent remarks, "I congratulate you on the great work you are doing in England. It does my heart good to read of the progress Spiritualism is making in my dear native land. I wish I could say as much for the land of my adoption. It appears as if we were undergoing a great change. We are all at sixes and sevens, diaunions, jealousies, and doubtings. Some mediums are envious of others, and continual backbitings and evil-speaking prevail. Unfortunately I am made the recipient of many. I am obliged to listen and say nothing, but I suppose all will come right by-and-by. This is what I call the wedding. I have frequently thought we required something of the kind, and now we have it; it will do good in the end. I hope to be able to write a more cheery letter soon." The same condition prevails in America and in this country also. It is a kind of epidemic which will purify the atmosphere and introduce better things.

SPIRIT-MANIFESTATION.—The other day, when I was at a seance at Mr. Williams's, a very ludicrous incident occurred, showing in a remarkable manner the drollery of the spirit "Peter." There were about ten individuals present, so that you will suppose there would be a considerable number of hats, coats, cloaks, and sticks left about on the chairs on the sides of the room, the great majority of the audience being composed of the masculine gender. Well, what I am going to tell you is this. In the middle of the intense darkness which prevailed, "Peter" found out which were my things, and came to me, putting my identical hat upon my head, my stick in my hand, and my plaid on my shoulders over my great coat. He then patted me on the back, as much as to say: "Now, old fellow, you're all right."—Believe me, yours fraternally, J. CLARK FERGUSON. No. 11, *Fisher Street, Carlisle*, March 15.

MISS LONGBOTTOM of Halifax delivered two excellent addresses, under control, at Oldham on Sunday last. The afternoon subject was chosen by the audience—"What Proof Have We of a Hereafter?"—which was treated in clear and logical manner, many proofs being brought from the Bible, from nature, from reason, and the experience of Modern Spiritualists, who have seen, heard, and felt those near and dear to them by the ties of nature, long after they have passed from this sphere to the spirit-land. The subject for the evening was the words of the great Teacher: "I am the Way, the Truth, and the Life; no Man cometh to the Father but by Me." This subject also was treated in a masterly manner, which was calculated to carry conviction to every thinking mind. It was very clearly shown that those words did not refer to his person, but the spirit by which he was controlled: the great motive-power of all his actions, the spirit of truth that is abroad in the world to enlighten every man that cometh into the world, and all who are actuated by that spirit bring forth fruit such as love, joy, peace, charity, &c., and all who desire to get to the Father must receive that spirit. Both addresses were listened to with the greatest patience and attention by very respectable audiences. Miss Longbottom has quite surprised and highly pleased the Oldham people, who desire her presence again shortly.—THOMAS KERSHAW, Chairman.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday evening last Dr. Sexton delivered a discourse, as usual, at the above rooms. This was the third of the series of discourses now being given on "Christian Ethics as a Moral Code." On Sunday evening next the subject of the Doctor's discourse will be the "Influence of Christ's Teaching on the World." Service at seven o'clock.

ADVANTAGES OF SUBSCRIBING TO THE SPIRITUAL INSTITUTION,

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

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

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

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

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

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

THE OLD AND THE NEW.

(CLEAR THE WAY SERIES, No. 1.)

"The Old is better," on a time 'twas said,
But now the old is fading, failing fast,
To yield to the Young Best. The Night is past,
The New Morn comes apace. And near ahead
Fair visions yet undreamed our eyes await
Of holiest reason's empire. The freed soul,
Throned on the neck of hindrous things, hath reached
The happy goal she ardent sought,—sole, trammelled,
To beard old Falsity and Hate and Error fierce,
Unclogged by book or creed; that Truth, fair-limbed,
Her wondrous beauty may uplift, and stand sublime,
Her sovereign witness wide, inviolable, to bear.
Old faiths, enlengering still, we weep to see ye perish! Once
we had need
Your light to bless, and deemed it light indeed that led us
to the skies!
Tender memorials of a sacred past, Farewell! we melt, we
bleed,
While yet on wings of youth and larger joy unknown our
spirits rise! W. ORMOND.

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.
BLAND, J. L., 15, Walker's Place, Sykes Street, Hull. Healing medium.
BURNS, J., 15, Southampton Row, London, W.C. Normal.
CRISP, W., Greatham, West Hartlepool. Normal.
HENLY, T. L., 53, Queen's Road, Baywater, W. Normal.
MARONY, 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.
ROBSON, J. G., 35, Edmund Place, Aldersgate Street, E.C. Trance.
TINDALL, FREDERICK, 30, Wyndham Street, W. Trance.
WALLIS, E. W., 6, Warwick Street, Vauxhall Street, Upper Kennington Lane, Lambeth, S.E. 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.

Mr. R. GIBSON, Bishop Auckland, sends us a poem to the memory of Mrs. Faucitt, for which we regret we cannot find space.

Mr. BULLOCK, JUN., will hold a seance for physical manifestations at 21, King Arthur Street, Clifton Road, Peckham, on Wednesday, March 29, at eight o'clock. Admission 1s.

CAPE TOWN, SOUTH AFRICA.—A discussion on Spiritualism in the *Standard and Mail* led to the insertion of "Rules for the Spirit-Circle," reprinted from "Seed Corn," No. 4. A long leading article, though professedly ridiculing the subject, supplies valuable information by quoting other portions of that celebrated tract. Such ventilation in a widely-circulated and influential colonial journal must do more good than years of ordinary tract distributing.

STANDARD WORKS ON SPIRITUALISM AT COST PRICE.

The arrangements of the Progressive Literature Publication Fund provide that those who deposit sums of money with that fund, may claim new works on Spiritualism at cost price. Any amount may be paid in as a deposit.

The following works are in preparation, to produce which a large sum of money will be required, and the friends of the cause are invited to deposit the capital, and order such quantities as they may be able to dispose of.

EXPERIENCES IN SPIRITUALISM: Records of Extraordinary Phenomena through the most Powerful Mediums. By Catherine Berry. This work will be ready for publication in a few days. Price 3s. 6d., post free; to depositors, four copies for 10s., carriage extra. This will be one of the most handsome works which has been issued, and of special interest, as it contains a record of almost every form of manifestation.

LECTURES ON MENTAL SCIENCE. By G. S. Weaver. A popular and eloquent treatise on Phrenology. American edition sells at 5s. New edition 2s. 6d. post free. To depositors six copies for 10s. 6d. carriage extra.

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

MESMERISM AND THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY. Eighteen lectures by Dr. Bovee Dods. Now sold at 8s. New edition 3s. 6d. post free. To depositors four copies for 10s. carriage extra.

STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. Wolfe, M.D., 550 pp., with many photographs, engravings, diagrams, spirit-writings, &c. The American edition sells for 12s. The new edition will be published at 7s. 6d.; to depositors, 5s.; post free, 5s. 6d. We have obtained the use of a set of plates to print the English edition of this able work, as soon as a sufficient number of subscribers is received. It is expected to be ready in a few weeks.

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

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

which due consideration will be afforded. The Spiritualists of this country are solicited to give this announcement their early attention, that the work may not be delayed.

The movement for placing works on Spiritualism in Public Libraries will demand new editions of two works already in print. We, therefore, announce a New Edition of the

REPORT ON SPIRITUALISM OF THE LONDON DIALECTICAL SOCIETY, at the original subscription price, viz., eight copies for £1. It is published at 5s.

MIRACLES AND MODERN SPIRITUALISM. By Alfred R. Wallace, F.R.S., &c. Published at 5s.; to depositors, 3s. 6d.; post free, 3s. 10d., or six copies for one guinea, carriage extra.

Depositors may obtain one copy of each of the three works to be placed in the Libraries—"Miracles and Modern Spiritualism," "Dialectical Report," and the "Arcana of Spiritualism," post free, for 10s. 6d.

Local Book Clubs, the members of which pay in small weekly subscriptions, will be treated on the same terms as other depositors. It is our object to see the literature of Spiritualism diffused everywhere, and at the smallest cost to the purchaser. Every Spiritualist we hope will help us, as many have done in the past.

Depositors may yet obtain the following works at the special prices:—

DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. TAPPAN. 720 pages. The fine gilt edition, with portrait, published at 10s. 6d., for 7s. 6d., post free. The plain edition, published at 7s. 6d., for 6s., post free.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By William Crookes, F.R.S., &c. Published at 5s., for 2s. 6d.; post free, 2s. 10d., or five copies for 10s. 6d.

Every Spiritualist should become a depositor, and induce as many of his friends as possible to take a copy of the books as they appear. By this course books may be obtained at from one third to one half under published price. This is co-operation without liability.

ANNIVERSARY OF THE PASSING AWAY OF JUDGE EDMONDS.

To promote the ends which the Judge had in view when on earth, we make this offer. From now to April 5th "The Memorial Edition" of his work will be supplied at 2s., post free, or four copies for 6s., carriage extra. This is the original depositor's price for the 3s. 6d. edition.

SHEFFIELD.—Letters give more favourable accounts of Mrs. Scattergood's recent visit and discourses on Spiritualism. This appears to be the second public effort made in Sheffield. Mr. Burns lectured for the Mechanics' Institution there about eighteen months ago.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—An entertainment will be given in the above hall on Tuesday next, the 28th instant. As no money can be taken at the doors, all tickets should be procured before that date. They can be sent by post, or may be had at the hall any evening prior to the 28th. The following ladies and gentlemen have kindly consented to assist:—Miss Sexton, Miss D'Arcy, Miss Clements, Mrs. Vaughan, Mr. B. Cartwright, Mr. W. Griffiths, Mr. A. Griffiths, Mr. Tindall, Mr. Hocker, Mr. Chew, Mr. Bunn, Mr. Keble. Admission 6d.; reserved seats 1s.

A FRUIT BANQUET, with entertainment, consisting of short addresses, singing, recitations, and music, will take place at the Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths, Darlington, on Friday evening, March 31, in commemoration of the Twenty-Eighth Anniversary of Modern Spiritualism, to which all friends in the town and district are most cordially invited. Tickets of admission, sixpence each. Doors open at 6.30; the meeting to commence at 7.30.—On behalf of the friends, D. RICHMOND, 18, Chapel Street, Darlington, March 20th.

BIRMINGHAM.—A social gathering will take place on Monday, March 27, 1876, at seven p.m., in Mr. Perks's Rooms, 312, Bridge Street West, Birmingham, in aid of the funds. Mr. J. W. Mahony is engaged for the occasion to give recitals from Shakespeare, Byron, Hood, Tennyson, Eliza Cook, and others. Also the following ladies and gentlemen (mediums) have promised to attend and give a circle, viz.:—Messrs. Horton and Summerfield, Hands Brothers, Perks Brothers, Miss Bessie Williams, Miss Morrall, Mrs. Elliott, and Mrs. Summerfield. Tickets 1s. each.

BIRMINGHAM.—Athenaeum, Temple Street.—Mr. J. W. Mahony begs to announce to the friends in Birmingham and the district that he is making arrangements for a social gathering to take place on Easter Monday, April 17, in commemoration of the Twenty-Eighth Anniversary of Modern Spiritualism. Apart from this object, it is well that adherents of an unpopular cause should meet and fraternise on all convenient occasions, and thus stimulate their interest in the movement. Tea will be on the table at five o'clock precisely. At half-past six, one or two brief addresses will be delivered, after which an excellent entertainment will be provided, including a laughable dramatic sketch, in which seven or eight friends will take part. Tickets, 1s. each; after tea, 6d. Mr. Gowe, Ann Street; Mr. Turner, Icknield Street East; Mr. Hill, Horse Fair; and Mr. Perks, 312, Bridge Street West, will supply friends with tickets.

"A LOVER OF LOGIC."—We think the matter may rest where it is.

ROBINSON LEECH.—We have no knowledge of the circumstance which you say is reported in the *Standard* of March 18.

MACMIDD.—Unless the sitters are very sensitive, stuffed chairs will do very well. It does not matter whether the table be round or square.

"CUI BONO."—Mr. Vogel, a clairvoyant of Boston, sends us a packet of his "Report of Facts," which may be had on application.

JOHN BLAND, TUDHOE.—Glad you have met with this paper. Study the question carefully, and you will find the means of surmounting your difficulties.

W. RUSSELL, St. Matthew's Churchyard, Walsall, begs to acknowledge the receipt of a large parcel of books, the generous gift of J. Scott, Esq., Belfast.

Works and tracts on Spiritualism that may be on hand will be gladly received and distributed by Mr. W. Avery, 28, Bentinck Street, Ashton-under-Lyne.

E. S. WEEKS, PHIL., PENN.—Whatever truth there may be in your report does not alter the fact that we have found the results to be genuine, as we have recorded them. We have the same opinion expressed about ourselves by some of our neighbours.

DRILL HALL, LEIGH.—Mr. J. W. Mahony will lecture (afternoon and evening) in the above hall, on Sunday, March 26. Subjects—afternoon, "Spiritualism and its Opponents;" evening, "Spiritualism the Greatest Question of the Age." Chair to be taken at three in the afternoon, and at half-past six in the evening. Admission: front seats, 6d.; back seats, 3d. Rules for the spirit-circle will be given away.

"TRUTHFULNESS" writes very bitterly of the account printed in our columns, entitled "The Bamfords at Home." He has challenges to offer, and his letter expresses a condition of things which is sufficiently unpleasant to cause us to refrain from extending it in these columns. From what we have seen of the Bamfords we have thorough confidence in the genuineness of their power, and their honesty in the exercise of it, so need not expend our space in controversies which belie our own experience.

To the Editor.—Sir,—I wish to call the attention of your readers to the remarkable case of "double consciousness" related in *Human Nature* for the present month. Similar cases, though rare, have several times been recorded, and, to my mind, they form a sufficient reply to the argument that the opponents of the theory of re-incarnation lay most stress on, viz., that continuity of consciousness is necessary to individuality. If alternations of double consciousness can occur in one life, surely our want of recollection of a former life during the present one is no argument against the possibility of our having lived before.

Dublin, March 14.

W. F. KIRBY.

LANCASHIRE DISTRICT COMMITTEE.
MEETINGS.

MIDDLETON.—On Sunday next, March 26, Co-operative Hall. Medium, Mr. Quarmby.
Committee: Mr. Salisbury,* Mr. Langley, Mr. Singleton, Mr. Hall.

STALY BRIDGE.

DENTON.

HYDE.

For dates see future MEDIUMS.

Mr. Burns of London to be the speaker at these meetings.

MACCLESFIELD.—Sunday, April 2. Speaker, Mr. John Ainsworth of Liverpool.

Committee: Mr. Hammond, Mr. Joseph Roger, Mr. Geo. Rogers,* Mr. Beecroft.

OLDHAM.—Sunday, April 9, Temperance Hall. Speakers, Mr. John Lamont and Mr. Johnson. Afternoon and Evening. The Committee have pleasure in stating that the proceeds of these meetings will be devoted to the Scattergood Testimonial Fund. Admission free. Collections at each meeting.

Committee: Mr. Kershaw,* Mr. Sykes, Mr. Hartley, Mr. Rowcroft.

STOCKPORT.—Sunday, April 9, Odd Fellows' Hall. Medium, Mr. Quarmby.

Committee: Mr. Rutland, Mr. Rogers, Mr. Hartley,* Mr. Dawson.

BLACKBURN.—Sunday, April 16, Co-operative Hall. Particulars next week.

Committee: Mr. Walsh, Mr. Smith, Dr. Brown, Mr. Birrell, Mr. Geo. Ormerod.*

ST. HELENS.—Sunday, April 16.

For further particulars see future announcements.

All Sunday meetings at 2.30 and 6.30. Admission to all meetings, 3d. and 6d.

Hymn-papers and rules for spirit-circles given away on all occasions.

21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sundays, March 26th, and April 2nd, Doughty Hall, Bedford Row, W.C. Evening at 7 o'clock.

BISHOP AUCKLAND.—Friday, April 14th. Good Friday Festival.

NEWCASTLE-ON-TYNE.—Sunday, April 16th, Freemasons' Hall, Newgate Street. Afternoon at 2.30; evening at 7. Monday, April 17th, same place at 7.30 p.m.

LIVERPOOL.—Sunday, April 23rd, Islington Assembly Rooms; afternoon at 3; evening at 7.

HALIFAX.—Sunday, April 30th. Arrangements pending.

MANCHESTER.—To follow.

Mr. Morse is in town now. He will remain until April 12th. Local societies desiring his services are desired to address him as below. All letters to be directed, Warwick Cottage, Old Ford Road, Bow, London, E.

DR. SEXTON'S LECTURE ENGAGEMENTS.

March 31 and April 3.—Derby.

April 4.—Scarborough.

April 5.—Malton. (Probably).

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

April 9.—Glasgow.

April 12.—Seghill, Northumberland.

April 13.—Blyth.

April 17.—Seaham Harbour.

May 1 and 2.—Rushden.

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

The following ladies and gentlemen have agreed to act as a committee:—

The Countess of Caithness, Stagenhoe Park, Welwyn.

Sir Charles Isham, Bart., Lamport Hall, Northampton.

William Howitt, Esq., Rome, Italy.

S. C. Hall, Esq., F.S.A., 50, Holland Street, Kensington.

Charles Blackburn, Esq., Didsbury, Manchester.

Alexander Calder, Esq., 1, Hereford Square, South Kensington.

Jacob Dixon, Esq., M.D., 8, Great Ormond Street.

W. M. Wilkinson, Esq., 44, Lincoln's Inn Fields.

A. A. Watts, Esq., 119, Lansdowne Road, Notting Hill, W.

S. Chinnery, Esq., 142, Strand, London, W.C.

J. Emore Jones, Esq., Enmore Park, S.E.

C. Townsend Hook, Esq., Snodland, Rochester, Kent.

G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.

Cornelius Pearson, Esq., 15, Harpur Street, Bloomsbury.

William Tebb, Esq., 7, Albert Road, Gloucester Gate, Regent's Park.

A. Leighton, Esq., 16, South Castle Street, Liverpool.

James Wason, Esq., Wason's Buildings, Liverpool.

Mrs. Makedougall Gregory, 21, Green Street, Grosvenor Square.

Mrs. Tebb, 7, Albert Road, Regent's Park, N.W.

Thos. Hayle, Esq., M.D., The Crescent, Rochdale.

Thomas Shorter, Esq., 23, Prince of Wales Road, N.W.

Epes Sargent, Esq., Boston, U.S.A.

W. H. Harrison, Esq., 38, Great Russell Street, W.C.

J. H. Gledstanes, Esq., Junior Carlton Club, Pall Mall, S.W.

W. C. Coppertwaite, Esq., Malton, Yorkshire.

C. F. Varley, Esq., F.R.S., 2, Great Winchester Street Buildings, E.C.

J. O'Sullivan, Esq. (late U.S. Minister to Portugal), 10, Rue Kepler, Paris.

Hay Nisbet, Esq., 219, George Street, Glasgow.

Mrs. Hamilton, York Place, Portman Square, W.

J. Lamont, Esq., Fairfield, Liverpool.

Thos. Slater, Esq., 19, Leamington Road Villas, Westbourne Park.

Subscribers, which will be duly acknowledged, may be forwarded to the Hon. Treasurer, Alexander Calder, Esq., 1, Hereford Square, South Kensington, S.W.

NOTTINGHAM.—Mrs. Butterfield will address the meeting at Churchgate, Low Pavement, on Sunday evening, at half-past six.

* Corresponding Secretary for each place.

Mr. THOMAS BROWN has returned home, after a most successful tour of three months. After a short rest he will commence again, visiting Shildon, Coxhoe, West Hartlepool, Fatfield, and other places in county Durham, after which he will proceed into Northumberland. Address, T. Brown, Howden-le-Wear by Darlington.

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

SUNDAY, MAR. 26, Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAR. 27, Mrs. Kimball's "Star Circle," at 8. (Private).

TUESDAY, MAR. 28, Mr. Hudson's Committee, at 8.

WEDNESDAY, MAR. 29, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, MAR. 31, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, MAR. 25, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, MAR. 26, Dr. Sexton, Cavendish Rooms, at 11 and 7.

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

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

MONDAY, MAR. 27, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, MAR. 28, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Mrs. Prichard's Developing Circle for Clairvoyance, at 10, Devonshire Street, Queen Square, W.C., at 8. Admission, 2s. 6d.

WEDNESDAY, MAR. 29, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

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

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

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

THURSDAY, MAR. 30, Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8. Dalston Association of Inquirers into Spiritualism. For information, as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mr. Williams. See advt.

Mrs. Prichard's Seance, at 10, Devonshire Street, Queen Square, W.C., at 8. Admission, 1s.

FRIDAY, MAR. 31, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

SATURDAY, APRIL 1, Miss Baker's Seance at 87, Inville Road, Watworth, S.E., at 8. Non-members, 3d.

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

SUNDAY, Healing at 11 a.m.; Service at 7 p.m. TUESDAY, Seance at 8; 1s. FRIDAY, Seance at 8; Non-subscribers 1s. SATURDAY, Developing Class at 8. Subscribers only.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS, 71, STAMFORD ST.

SUNDAY, Trance Addresses at 7; free. MONDAY, Conversational Meeting at 8. TUESDAY, Developing Circle at 8; Members only. WEDNESDAY, Public Circle at 8; 3d. THURSDAY, Developing Circle at 8; Members only. FRIDAY, Materialisation Circle at 8; Members only. SATURDAY, Social Meeting at 8. It is requested that punctuality be observed by visitors.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST, MARYLEBONE RD.

SUNDAY, Seance at 7.30; admission 6d. MONDAY, Seance at 8; Mrs. Brain and other mediums present; admission, 4d. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Developing Circle (for Members only). THURSDAY, open at 7.30 for Members to read and social conversation. FRIDAY, Mesmeric Class (particulars can be had any other evening). SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 26, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

BIRMINGHAM, Mr. W. Perks, 212, Bridge Street West, near Well Street, Hoekley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

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

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

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

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

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

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

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

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

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

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

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

HECKMONDWIKE, Service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

HULL, 4, Strawberry Street, Drypool, 2 p.m., Healing Power; 6.30 p.m. Trance Speaking. Medium, J. L. Bland.

GRIMSBY, at Mr. E. W. Asquith's, 212, Victoria Street South, at 8 p.m.

TUESDAY, MAR. 28, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15

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

WEDNESDAY, MAR. 29, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

BIRMINGHAM, Mrs. Groom, Developing circles. Mediums only. 6 to 7, 165, St. Vincent Street.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

THURSDAY, MAR. 30, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

GRIMSBY, at Mr. E. W. Asquith's, 212, Victoria Street South, at 8 p.m.

FRIDAY, MAR. 31, LIVERPOOL, Islington Assembly Rooms. Committee Meeting at 7.30 p.m.; Debate at 8.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

BALFORD, Temperance Hall, Regent Road at 8.

F. FUSED A L E, TAILOR AND DRAPER, has a splendid assortment of Winter Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.



THE "STURMBERG" PLANCHETTE writes answers to your thoughts. Whether by "Odic Force," "Psychic Force," "Unconscious Cerebration," or "Spirit Agency," physical science cannot yet explain. Highly amusing, and to the serious deeply interesting. Of most fancy dealers, or of J. STORMONT, Constitution Hill, Birmingham; 4s. 4d., 2s. 9d., and 1s. 9d., post free.

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MR. FREDERICK TINDALL gives Lessons in Music Terms: One Guinea per quarter. And can be engaged for Seances as a Trance and Developing Medium.—Apply, 30, Wyndham Street, Marylebone, Road, W.

APARTMENTS.—SOUTHPORT.—Families will find every comfort on reasonable terms with Mrs. DAVIES, Fern Lea, 96, Sussex Road.

FURNITURE, NEW AND SECOND-HAND, OIL PAINTINGS, &c., at C. P. B. ALSON'S, 46, High Holborn, W.C.

ASTROLOGY.—PROFESSOR WILSON may be Consulted on the Events of Life, at 103, Caledonian Road, King's Cross. Personal Consultations only. Time of Birth required. Fee, 2s. 6d. Instructions given. Attendance from 2 till 8 p.m.

MAGNETIC HEALING AT A DISTANCE, by FRANCIS W. MONCK, 14, Wells Terrace, Totterdown, Bristol. Particulars for One Stamp.

A PRIVATE SEANCE for INVESTIGATORS, at MRS. PRICHARD'S, No. 10, Devonshire Street, Queen Square, W.C., every Thursday at 8 p.m. Admission, by Ticket, 1s. Also, a Private Seance every Tuesday evening at 8 p.m., to which a few friends are invited who wish to develop their clairvoyant powers. Tickets, 2s. 6d.

Now Ready.

DR. MONCK'S CALENDAR and TRUTH-SEEKER'S GUIDE to the INVESTIGATION of MODERN SPIRITUALISM. Over fifty closely printed pages, with illustrations of Direct Drawings, through D. Duguid's mediumship. 3d. each.
London: J. BURNS, 15, Southampton Row, Holborn, W.C.

Price 10s.; by Post, 11s.

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