



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

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HUMANITY: ITS WRONGS AND RIGHTS.

INSPIRATIONAL DISCOURSE DELIVERED BY MR. J. J. MORSE,
AT DOUGHTY HALL, APRIL 2ND.

Spiritualists, as a body, can scarcely be considered as oblivious of the general welfare of the rest of the human race; in truth, they must, of all persons, have the more direct interest in the well-being of mankind, greater even, perhaps, than the general body of reformers in the world to-day. We are by no means inclined to under-estimate the labours of others in the various departments of philanthropy, but we do feel, after all that has been said in favour of other systems, that the greatest need of praise is due to that which is called Spiritualism; and this for the reason that while the reformatory efforts of the age are mostly directed each to some special circumscribed end, and seek to effect only some specific local good, Spiritualism has no special aim and object in its philanthropic department, no special theory to evolve, but aims to bring to bear upon society every possible truth and principle that may be found in all. Added to this universal eclecticism, there is that priceless boon, the fact that the Spiritualist is absolutely certain in regard to the spiritual nature of man, who is the object of concern in all these movements; is acquainted with the actual hereafter; and is assured of the possibility of the return of those who have crossed the river called Death, to hold communion with their fellow-beings in the human state. In this point of view, any reformatory movement that a Spiritualist may engage in cannot but receive greater power and stimulus from his position as an individual, and from the thoughts that would flow from his mind because of his experience and of his positive knowledge that the human soul is immortal. Looking at the philanthropies operating around, many of them lack that principle of real vitality which Spiritualism possesses—they lack that glow and warmth which suffuses everything when the mind is at rest on the immortal future. With this view of the position of Spiritualists, and of the nature of Spiritualism, as we understand it, it may not be uninteresting if we consider the matter before us under the title of Humanity: its Wrongs and Rights. The question is almost as old as humanity itself, and one which every section of philanthropists has endeavoured to solve.

As to the wrongs of humanity. They cry aloud in the streets, and their voice of woe sends forth one great demand for redress; but the cry is so general, and so persistent, that humanity's ear becomes dull to the wailing. There is an old proverb, "Familiarity breeds contempt," and it may be that these wrongs are so much in your midst, that they become almost regarded as a necessary condition of the constitution of society, and therefore are endured with a sort of tacit acquiescence, or with indifference; and thus it happens that humanity's wrongs fail to receive the attention that their gravity really merits, and their nature truly demands.

What are these wrongs? Probably what many regard as wrongs are not so in our apprehension of things. From the limited view that man often takes, things may appear as wrongs which are but transition-conditions to some higher good. In all such considerations, one prime factor must be borne in mind, and that is, humanity. In that humanity we recognise no divisions. Unhappily, such divisions are recognised in the world. Whence come they? Are they from the Divine or human side of operation? Are they instituted by God or man? If by man, we shall probably find a species of evolution running through them, beginning with those that were in accordance with the primeval condition of

mankind, with such subsequent improvements and modifications as necessarily arise in an advancing condition of society. We should see them become perverted, and used for unwise ends—it may be, for purposes of oppression and tyranny. If these, which we speak of as possibilities, should be found as facts in the existing state of society, then the human origin is clear, and society may consider itself suffering under wrongs which demand redress. We hold to the spiritual democracy of which we have before spoken. We claim that there is but one family of humanity emanating from the great central power of existence, and that this oneness of spirit-source is the foundation of that spiritual democracy we advocate. There being but this one family, we ask, "Whence came the existing conditions that split up the human world into so many opposing elements? Are they perversions of natural divisions, or are they the manifestations of those natural divisions themselves?" If you find there are certain classes of society virtually living on those beneath them, and that those so-called lower classes are regarded as inferior; if you have a class of non-producers living upon and grinding down the real producers, who, by the "sweat of their brow," are the true and real elements of the world's progress and greatness, but who, forsooth, have thrust upon them the badge of human inferiority, then we say there is here an unnatural division. There is an unfair distribution, too, of the powers of life at the expense of the lower classes; and this, we claim, is a grievous wrong. So long as there is one section thriving upon the unrequited labours of another, the true purposes of society are not being fulfilled. We shall, perhaps, be met with the counter argument, that all through nature the stronger prey upon the weaker—that might everywhere overcomes right—that the strongest and the fittest survive, while the more unequal give place to their more fortunate successors. We grant you that the argument as to certain departments of nature is true, and that, as human society is at present constituted, it is true—the stronger succeeds, and the weaker goes to the wall; but when it comes to a question of moral right, and that the acquisition of wealth in the hands of a few is not the all and be all of life, then when we are asked if the argument applies, we answer, "No." The living in idleness, the dalliance in the lap of luxury from "rosy morn to dewy eve," which the sordid acquisition of wealth usually brings, while the groans of the oppressed toilers fill the air, that is not the real destiny of man in this world. That education or miseducation, that state of things that makes the mere acquisition of wealth the end of life, is in itself a wrong, and when the consequences are followed out in all the ramifications of society, the cry everywhere is, and must be, "Wrong." The attributes of mind and soul are depreciated, and intellectual strength, moral greatness, and spiritual development, have to give place to the lower love of gold. We have divisions in society; but the point is, this love of wealth that lies at the root of almost all social life, brings about the oppression of a class of beings who are, after all, the real producers, and the world's truest workers; and these are not wanting in intelligence, for their very work by a divine law evolves the intelligent faculties. Nor are they the outcasts and pariahs of society. They are men and women, large-hearted and true-souled, with as keen human sensibilities as their more fortunate—shall we say?—brethren; and if equals in soul and feeling, why should they be put under the stigma of "the lower classes"? Your State religion may have its Articles, that teach you to bow down to power in high places, and to offer a cringing recognition of the noble lord as he passes by, but we do not see the necessity of this.

In a condition of human society naturally divided, where would be the poorer and ignorant classes? It is the ignorant classes that constitute the really lower stratum of society. And whose fault is this? Analyse that lower class; it is called sottish and degraded. But what do you find? Humanity hunted down, sacrificed at the altar of avarice, diseased, and kept in the fetters of ignorance, with souls so dwarfed and stunted that they become by generation as the veriest pygmies by the side of the brother born in more fortunate circumstances. If there be a spark of the Divine within you, ask why, in Christian England, there should be those poor, half-demented creatures, to whom, shut up in their squalid alleys, the breath of pure air never comes, whose eyes gaze never on the bloom of fresh flowers that decorate the well-kept gardens of the rich, and to whom the mountains, and the hills, and the valleys, and murmuring streams, and the swelling chorus of birds amid the forest trees, are as if the world contained them not, and therefore excite no aspiration for a life of higher beauty?—to whom, too, books are denied, and the gateway of knowledge is ever closed, and creation, with all its beauties, is a sealed mystery. Ask why this should be. Why should a class of humanity be thus suffering one of the vilest wrongs that it is possible to conceive? So long as there remains the terrible unequal distribution of wealth that now prevails—so long as one class is revelling in superabundance of this world's goods at the expense of the soul-attributes of another—so long will the curse of ignorance, misery, and degradation afflict the world. But, let those who have the superabundance, and with it the intelligence and wisdom it can buy, know that these have their duties, and let them go forth as true philanthropists to enrich those who have enriched them, and much of the misery will soon pass by. Is this Utopian? There are grand and honourable exceptions to the general rule that prevails; but let the exception become the rule, and what then? The whole face of society would be changed.

There is another matter. If humanity has an immortality individually and collectively, to which the material existence is the introduction, a lesson of some import comes. One of the absolute necessities of this life is that the physical organisation be kept in as healthy and normal a state as possible, be supplied with all that shall sustain and vivify it, and be maintained in harmony with all that is pure and good around it. The possession of a sound physical organisation, we say, is a right that humanity demands. Yet, traverse the nations of the earth, from the homes of the lowly to the palaces of the great, and find, if you can, one single family that presents to you perfectly balanced, normal, and healthy children! It would be a hopeless task. Does not this tell a tale of wrong?—a wrong created by ignorance, and perpetuated by selfishness. Instead of universal harmony with Nature, there appears at every turn a violation of her laws and a disregard of eternal truth. Granting that physical integrity is essential, can you expect, with such disregard, that the world will be peopled with angels or demigods? The whole world is sick, and the Divinity there is in man or woman is small enough. The "sound mind in the sound body" is the world's great need. Until it comes, there will be no true humanity, and life's lessons will be those of suffering, and stern monitors to all. The physiological laws of life must be obeyed, or the consequences of violation will be endured, both in your own persons and in the community at large; for if you outrage the Divinity in yourselves, you outrage the Divinity in all humanity, and a retributive justice will fall alike on the individual and on the race. 'Tis useless to talk of divine inflictions; the calamities that fall upon men are mostly of human origin, and capable of human prevention. Why do men pay so little heed to Nature and her laws in the reproduction of the race? Because the relationship of the physical to the spiritual is not understood. Influenced by the current notions of theology, it is believed that healthiness of body is immaterial as compared with the salvation of the soul. Save your souls, and let the devil fly away with your bodies if he will! Diseased carcases are not allowed to enter heaven. But we say man is as responsible for the health of his body as for the salvation of his soul, and so long as theology ignores philosophic truth and physiological laws, and says, "Save your souls, and never mind the body," so long will it be a curse to the world; for it is equivalent to saying, "Climb up to heaven any way you can, although you sow the seeds of death and damnation in all posterity."

This wrong of physical disease comes up in another complexion. Socially, we are not allowed to speak of vices that are indulged in under the rose, or to refer to the consequences to humanity of the gross midnight violations of the divinity of love. Such are reputed as only fit for the medical man. Society would be demoralised by such discussions, it is said. Is not society demoralised without them? And is there not a scourge sapping the life-blood of the people because in regard to this crying wrong, the finger must be placed upon the lip? May it not again be asked, if in your marriage contracts a spirit of pure and true love reigns supreme? and whether, as society goes, the oath at the altar to be true till death is held as sacred? If not, there is a society wrong to be eliminated—the wrong that makes woman a slave and man a brute.

There is yet another wrong—the interposition of a class of persons, calling themselves religious teachers, whose supreme office it is spiritually to educate mankind. These dole out their weekly strains of infallible truth which have so much influence upon themselves, religious teachers though they be, that it has become proverbial of them, 'Do as I say, not as I do.' But we say, if truth needs an interpreter, if God cannot make His revelations

palpable enough without such erring aids, then the labours of that God have been in vain, they have missed their aim. If there be the germ of the immortal in human nature, every man may be a Bible and Revelation to himself, and a priesthood is a superfluity, and if a superfluity that keeps people in mental bondage and spiritual slavery, it should be for ever swept away. Where is the power to sweep that wrong away? It is not within the Church. When it comes it must come from without. Strike the key-note that man is free to read nature for himself, and to interpret God and truth for himself, and these interlopers will have their occupation taken from them.

Another wrong, and a grievous one, affecting every condition of society, is the limitation on every hand of individual effort. The progress and advancement of the individual are so hemmed in and circumscribed, that, sincere as may be the efforts, the reward is rarely fully reaped. Why should this be? It has grown out of the barbaric customs of primeval times, when the gospel was that Might made the Right; and the Might enforced, crushing the individual, there arose those ranks from chieftains to royalty that have cursed society with tyranny and oppression, gave power to classes, and stifled individuality. When those shrewd people of the world who have made to themselves soft places in the earth on the prostrate forms of their oppressed fellows, pass away into spirit-life, they find one thing only is the foundation of success, and that one thing is merit; and they will have to learn that one thing constitutes that merit, viz., spiritual progress. Lacking that, the gilded crown of sovereignty avails them little. They are ushered into a spiritual republic where souls are valued for what they are worth, and the haughty of the earth have hard and bitter lessons there to learn. The lowly and the humble may take precedence of kings, and individual effort meets with a sure reward.

But what of the Rights of Humanity? Are we to admit that there are certain inalienable rights peculiar to every living soul or not? We admit there are. These are rooted in the nature and essence of the individual. Any law, any condition, any circumstance that opposes these rights, and clips them of their fair proportions, would be a wrong. What are the rights of the individual? The individual is of a triple nature,—body, mind, and spirit. Each factor requires its proper nutriment and food. The body requires health-conditions, nourishment, clothing, shelter, every condition, in fact, for its well-being and harmony. Therefore, every individual has an inalienable right to the necessities of life. It may be thought that we are here treading on dangerous ground, for many are they who have them not, and that from no folly or fault of their own. What we say is that any condition opposed to such is a wrong.

Education, progress, the expansion of the intellect, is another right accruing to the individual. Centuries of no education at all, and of mis-education, have all contributed to stultify the action of the mind, and to pervert the faculties; but in these days of educational facilities it is a right that can never be ignored. Spiritually, man has rights in this respect. He has a right to a spiritual philosophy that shall minister to him as a conscious entity and soul. Turn to what section of the community you may, you will be disappointed in finding true food to minister to the soul of man. True, there are beliefs, dogmas, ecclesiastical observances, but these are not the food of the soul. What it needs is to understand man's relation to the universe, and God's relation to man. The necessities of life, intellectual progress and spiritual truth, the application of discovered truth to the benefit of all around, and the duty of discovering further truth, these are rights of humanity, and any conditions militating against these cannot be considered just. Yet, how can these be prosecuted under the prevailing conditions of to-day? To the full extent, you may say, it is impracticable. So far as the laws of the land are concerned, ready support is given to educational, sanitary, and developmental measures. We are prepared to admit this, but it is a partial and imperfect admission after all, for the past efforts of the community have not been directed efficiently to the acquisition of intellectual and spiritual wealth, but to that stern, hard fight, which labour wages against want and hunger to keep the wolf from the door. And how, when such a war is rife, can the angel come to the soul? Let us hope for a better day, when the rights of humanity shall be maintained with a liberal, yet strong, hand: when progress and happiness shall be acknowledged on every side, and when this hopeless war for the acquisition of wealth, and this unhallowed fight for bread, shall no longer vex the soul of humanity, but, recognising itself as one great brotherhood, class-distinctions, with all their anomalies, shall be banished from the land.

Let us look at what we would consider the true nature of society, and perhaps another right—a sacred right—may appear. Truth, philosophers say, is ever in harmony with itself. So we would say, humanity should be in harmony with itself. If so, the destinies and the requirements of no two individuals should be in opposition. Broadly considered, society should rest on a universal co-operative system, the good of all being the pursuit of all. Strife and struggling for mere existence should be banished, and love, harmony, and unity of purpose should be the prevailing characteristics. If there are individual rights, they are true of all: they are as universal as humanity. Every being is entitled to his intellectual, spiritual, and physical individuality, and progress is inseparable from this statement. In a truly righteous state of society, the interests of all must be coincident with that of one, and the freedom of the individual cannot be inimical to the well-being of all; for love and truth would be recognised as the centres of all action, and the conflicts that now rage between

the interests of man and man would be unknown: the ferment that now works in the constitution of society from centre to circumference will have spent itself. In that happy time to come, the perfect freedom of the individual will be the most complete evidence that every man is in harmony with the laws of God, and those eternal laws, written in every heart, will be obeyed. Better far this than laws written on paper and parchment. Would it not be better that each man should be crowned with the bay-leaves of passion's conquest over self, than to be arraigned in a criminal dock and be condemned to legal strangulation to vindicate a written law, and to maintain morality and religion. Man's conquests over self are nobler and more potent than all national laws. Let purified humanity be a law to itself, and your ermine judges and courts of law, and legal complexities will be swept away, and on their ruins will arise the grander form of a divine humanity. If such views are Utopian, they at least would be preferable to a world enslaved.

Can these things ever be realised? and how? More simply, perhaps, than is imagined. It is not by hoping and waiting for the arrival of some great man, whose burning eloquence and glowing soul shall carry conviction to all the peoples of the earth as to right and truth, that you will alone effect their introduction into society. It is not by expecting the evolution of a new Messiah; it is not by banding yourselves into a powerful church, with creeds, ceremonies, and forms, that man's wrongs will be removed and his rights be secured; but it is to be done by individual work, individual purity, individual righteousness. Let every action of life be guided by motives on which no stain or blemish can ever rest, and the seeds will be sown that in the after-time shall produce the world's finest and fairest fruitage. Wait for no reformer, but be you, each one, a pure centre of action in the world's affairs, and the beautiful flowers of purity and truth will flourish in the garden of humanity yet to be. Labour you for the redemption of humanity from injustice, tyranny, and all those ills, physical, moral, and spiritual, that afflict it. In your work have faith in the Divinity of your natures, and cultivate it in those around you; and when you depart be assured you will leave the world the wiser and the better for your having journeyed in it. In the name of Eternal Truth, and in the name of Modern Spiritualism, we ask of you to drive away from your midst all those unnatural divisions of society that do but foster ill-will and prevent the influx of the higher influences that would raise you out of all thralldom. Wealth of soul, unfoldment of mind, spirit-liberation, are higher treasures to be aspired after than broad acres or sordid gold, that are all left behind when man passes away. The world is before you. Humanity cries aloud for redress from the wrongs that have for centuries trampled it to the earth; and with that cry there comes another for Freedom—freedom to do and to be right. Rest not till you have carried the spiritual light into every dark-cornered institution; and under the rays of that beaming light from the spirit-world let every one clearly see that each man is a child of God, and that humanity is one holy brotherhood.

At the close of Mr. Morse's address, Mr. Linton referred to the first appearance in that hall of Dr. Mack since his return from America. On Dr. Mack rising to acknowledge the recognition, the whole audience expressed their pleasure by receiving him standing.

On Sunday next Dr. Mack will begin his philanthropic work by a healing seance at Doughty Hall.

INTUITION.

By MRS. FRANCES KINGMAN.
(Continued from last week.)

CHAPTER XIV.

I HAVE passed over a space called Time. I will not tell the hundred intents and little changes of those weeks and months. It needs not explanation, for to all come those minute parts that make up life. With the years beyond the flood, lies the testimony.

Mrs. Holt, wrought up to steel-like resolve by the incessant warnings of Mr. James, Mr. Blaisdell, and Miss Duane, decided to take Lizzie away with her, for "recreation," she told me. I understood, and was prompted to tell her she might save herself the sacrifice, as I would keep Cutty's *false* doctrine in check; but upon second thought, which is always the wisest, I decided to obey silence. I pity dear Lizzie, and when she came in to bid us adieu, it was with difficulty I could command calmness. Of course we laughed heartily ere she left. It would not be really meeting Lizzie unless we did. As she passed through the door she said:

"What'll you bet this won't turn out *figurative*?"

It is the autumn of the year. Cutty has been with me above eighteen months. Oh, how she has changed in this brief time. Her loveliness has seemed to reach its perfection. I imagine there rests upon her face the shade of her youthful endurance, the passion of her suffering. It gives her an intensely interesting appearance.

Learning is to her soul a majesty to be reached high for; she strives hard to lift herself that she may grasp the stars of education and hold them firmly to her bosom. This vivid, devotional love for gain of good has made her precious to me. I love Cutty so well that each breath is fraught with benediction upon her head. She still continues her studies with me, and her music and drawing under Montzane. He prognosticated she would be an expert in either branch. As the space widens betwixt her days of bitter memory and the present of bliss, I can see how rapidly the true

nature is displaying itself. She flits like a bird through the house, and leaves the perfume of her love in each separate apartment. In her fifteenth year, she combines full all the marvel the bud had promised for the opening blossom. She has in anticipation a boarding-school life. She must go in the spring. Bleak indeed the house will seem after her departure, but I must not be selfish.

Although I have become very unpopular in the church because it has been whispered that I believe I can talk with my angel Cecil, and because I have taught my Sabbath-school scholars to widen greatly the answers in the catechism, also have been accused of advocating the doctrine of progression, yet people do not shun me. I will not flatter myself, however; perhaps they court my society through curiosity, hoping I will say something startling. I have great faith in indirect influence. Have no doubt but that I am growing bold, for I have ventured to tell a few geological facts, and heard yesterday Mr. Browny, our superintendent, is coming to me. I would rather deal with him than Mr. James of the Baptists, Lizzie's enemy, for I really believe the former gentleman possesses the greatest amount of intelligence.

Matters have changed regarding Cutty and Lizzie very materially. After a long absence, Mrs. Holt returned, accompanied by a niece of hers, but no bright-eyed little one. A few days subsequent to the news of the reopening of my neighbour's mansion, I met her in the street. She was very cordial; said she had left Lizzie at school in Hartford, Connecticut, near by her place of visiting.

"How long will she remain?" I asked.

"A year, we have stipulated for."

As we were parting she bethought herself. "Oh! I have a letter sent to Cutty. I think I have it in my pocket—yes, here it is. Please, Mrs. Blake, I would rather Cutty would not correspond with Lizzie. Do not be offended, but you know we do not all think alike. I cannot accept such religious views as you hold, and I do not wish Lizzie to."

"Very well," I said; "is she to reply to this one?"

"Yes, if she pleases. I told Lizzie I was willing. And—and—Mrs. Blake," the lady blushed a little, "I have not heard this letter. She had sealed it, so I did not ask her to open it."

"I think Cutty will be willing," I replied; "please walk over and we will listen to what dear Lizzie says."

I observed that the lady complied rather reluctantly. She met Cutty with a very warm caress and unctuous kiss. I really think Mrs. Holt greatly admires my adopted. The dear child was delighted with the letter, and I thought her face expressed a trifle of exclusive desire; she felt Lizzie's communication to be her private property, but she read with some difficulty the chirography.

"DEAREST CUTTY—It has not turned out *figurative* yet, but something keeps whispering it will. Mother says I am an uncultivated, rude girl, and that a horrid idea of God and religion was born in me, and that I must try and get rid of it. She says I am totally depraved. I love my mother and s'pose she thinks she's right; but I don't believe it. I know I am a great girl to know so little, and shall study hard to get some learning. Tell Belle Orcut I want her to read them notes I wrote her, and to believe just what I told her, and she'll be all right. Mother got me a lot of nice things, but I never cared much, you know, for new dresses and the like. I'm afraid I haven't got a very good start in life, Cutty. Aunt Sarah says I'm wholly original, and wants me to get some kind of polish from society. I hope I can keep still 'bout the angels and the like, but if I hear anybody say anything 'bout eternal punishment, I shall talk and show how rude I am. I think Mr. James and Miss Sallie will feel better now I'm gone. I shall come home vacation and see you, Cutty. And now do you kiss Mrs. Blake twenty times for me, and kiss yourself a thousand."

"LIZZIE HOLT."

I was surprised to behold Mrs. Holt's stern cast of countenance. She was probably striving to restrain her indignation. She appeared quite shocked when Cutty exclaimed, "Oh! what a good letter!" and left us without one syllable of comment upon either the composition or the compiler. She urged Cutty to visit her, and as a favour, asked, just as she was stepping off the lowest stone, to see the reply to "that letter."

I think I never lived through a more beautiful October; so sunny and warm. The trees are inexhaustible in their dashy variety of colour and shade, shaking down their royal splendour like robes that droop from the shoulders of kings. And there speaketh from all decay the Eternal voice, "Out of the mouth of nature has gone forth the same sentence issued against the human frame from the commencement, 'Dust thou art, and unto dust thou shalt return.'" To winter through decay, and be startled from lethargy with the deep and pure agitation of a higher mission. Death of leaf and grass and flower, smitten, for yet fairer forms.

Just as the sun was setting yesterday, I walked down the street to the post-office. I met Mr. Holt bringing my mail—saw the black-bordered envelope, read the post-mark, and shed tears ere I gave the second glance at the messenger of bereavement. Mr. Holt gazed very sadly at me when he bade me "Good day," touching his hat gracefully. I like Lizzie's father very much; he is a true gentleman, and I think we might agree nicely on matters of religion.

I walked home, hastened to my chamber, and read my letter. I had expected it ere this; for with each month since he left me had come tidings of his failing. Rapidly, within the past few weeks, I knew must have been his decline. I read, my heart beating fast, for I recognised his own hand-writing.

"DEAREST AND BEST OF SISTERS.—The doctor has told me to-day I cannot survive long, and desiring to forestall death, I hasten to give you my last. Anne, I remember your saying to me, the soul will surely receive what it needs if we will but place ourselves in the condition introvertant. It is true. I have received as I have made myself the

proper recipient. You also said, 'Death is an archway crowned with hidden flowers.' To-day I respond, 'Amen!' It is the one step higher up—and I go to commence that development attained beneath the tuition of angels. I have only one reason to covet life; and that is, that I might go out preaching the faith which now supports me, to every creature. Oh, that sects would desist in their disputes, and head their creeds with, 'Love is life. Harmony is heaven. Justice is sweet as mercy.' Oh, that they might read the Bible in its true meaning; accepting that which is bread and casting away the stone. But they cry, 'the whole or none'; they will hang the millstone around their necks because science and the words of these ancient men do not agree; they will stalk towards the precipice of Infidelity because the Bible has been pronounced the only word of God, infallible, and up starts fact and reason, to shadow the teaching of their life. Bless God, I have cried for months, 'Eureka! Eureka!' Anne, my dearest sister, you planted the seed. My heart has ceased to throb because of disbelief and uncertainty. I know that my Redeemer liveth. But now I must rest.

"Evening. Agnes has propped me up by the table so I may continue my communication. My hand trembles and my head is weary. Come, angels, give me help for this work of love. Beautiful, truly beautiful is my calm, abiding faith—faith in the guidance of my soul by my lost Nellie,"^{*} faith in the ceaseless outgushing of the Infinite love. Oh, hungering souls! The fountains of truth and reason are overflowing. 'Whosoever will let him take of the waters of life freely.' It is because people will not seek their needs; instead, they cling to old conventionalism—which has been done for thousands of years must still be done, despite the cravings of the inmost nature for that which will satisfy true instinct and the progressive age. Give my love to those dear little girls—Cutty and Lizzie. Tell them though dead I will speak to them; tell them it requires not the verbal utterance of the real living presence; they have only to render themselves up into the passive state and they may see and hear me. St. Paul says, 'We are compassed about with a great cloud of witnesses.' I shall soon join the throng. And, Anne, darling sister, you may not know, will not know, when I go to that better land; but be expecting me, for I will come to you. Shall I tell Cecil you are making haste to be with him? I hear your affirmative response; and I'll not forget also to give him a good account of my visit with you, of which he already knows; but then, these matters are pleasant for mutual converse. The dew-drop rises for vapour, the flower dies for earth, but I rise to glorify truth, and rise through the starry world nearing each hour of time the holies of God. Good bye, dear Anne; good bye. If you come before Agnes, and you have sufficient warning of your journey, please bring me a kiss direct from her lips. She will go to you whenever you summon her, if it be possible. Adieu.

"Your
CHARLIE."

When I had finished reading I felt no disposition for tears. It was all so real, my mind was elevated into the fadeless radiance of God's love. I rose, calling Cutty. When she came, I read her the letter.

"Beautiful!" she murmured with clasped hands and sparkling eyes. "I think he may see mother or father or Johnny, perhaps all of them; he may be a teacher for them. Why, truly, mother, sometimes I almost envy those who are going."

For an hour my darling adopted sat at my feet and we talked of the past, the present, and the future; then Cutty ventured, "It is so long since we have had our questions and answers; please, let's to-night, precious mother."

I consented; and she asked:

"How shall I make it plain to Belle Orcut concerning repentance? She has finally decided, after all this long, long time, to go with me to my class; (the poor girl comes every day to my house to recite her lessons;) and she asked me the day before yesterday, what I thought she must do to repent sincerely."

"Repentance is reformation. The Greek is *Metanoia*, denoting the remembrance of the soul's actions. Be careful in teaching her, Cutty, you do not give her the impression that if she repents of the past it secures her against all punishment in the encoming time. Effects linger, you know, long after the cause has ceased. There is nothing truer than *Lex talionis*, or the law of retaliation. 'Go, and sin no more;' this was the love of Jesus for that repentant, chagrined woman. She went from the Temple, we believe, purified in soul for the future—purified in intent and purpose; yet the effect of her sin might follow her for a long time; until it become distanced by space and the light she let shine before the world. Teach Belle she is forgiven the moment she resolves for true reform, but teach her to be patient until progression names her conqueror."

"I will teach her carefully. I pity Belle, for I remember my own shrinking from society. I have striven so very long to make her go with me. I think Miss Gregory is a good woman, and will receive Belle cordially; but the scholars are proud, and I say, 'Now, Belle, you must not mind them, they will learn better one of these days.' She is so sincere—and I tremble every day lest she turn back to her old ways, for she gets not the slightest encouragement. To-day, when I was hearing her history, she seemed very, very sad, and I asked her what the trouble was. She said, 'Oh, Miss Cutty! every day I have my feelings hurt. It makes no difference to people, though you try ever so hard; if ever you were, bad it will be remembered *always*; if they see you trying ever so hard to do well, they don't make any difference with you.' I told her, with good people it certainly did, and the unfeeling of earth she must leave in the hands of God. I suppose Belle has been a very bad girl."

"Very, I fear; but, Cutty, let's you and I lead her up the steppes of heaven, if possible."

Cutty smiled, answering, "We will, mother; but I am thinking

how she does worship Lizzie Holt. Did I ever tell you what first startled her from her wickedness?"

"No, dear."

"She told me to-day, and I laughed and cried at one time—so like that little rogue. Oh! how I want to see her! She was down by the mill-brook sailing bits of shingles for boats, when Jimmie Doten and Fisher Cobb came along; you know there are no worse boys in the village; strange, when they have been brought up so well. Jimmie said, 'Lizzie, do you know of any stream where a feller can catch something worth while?' Her eyes twinkled, I'll warrant, when she answered, 'Yes; in the stream of life.' 'Oh! darn the stream of life,' responded Jimmie; 'it's too long and has too many crooks in it.' 'In them crooks you catch the best fish."

"A speech wise enough for a sage," I said; "and what a child that Lizzie is!"

"Fisher had a nice piece of cake, eating; taking a huge mouthful, he threw the remainder into the water; whereupon Lizzie said, 'Cast thy bread upon the waters, and after many days it shall come back.' Fisher added quickly, 'But so darnly soaked what's the use of its returning?' Lizzie, what does that mean?' Its *figurative*, she replied, with a merry laugh; 'but my Sabbath-school teacher says it means, to do good, and after awhile you'll get a reward.' 'That reward's the principal thing with them church people,' said Jimmie; 'whatever they do, the *item* is the reward, you know.' After a time, Belle, who had been standing behind a tree, waiting for the boys to go on, for she feared their revilings, was weary with her delay, and came forth; she must pass very near them. As she expected, Fisher and Jimmie commenced to taunt her, calling her Mary Magdalene and many a harsh name. She turned upon them, cursing them, and threw stones. Lizzie said, 'Now the one that is without sin, cast the first stone back at her.' They laughed uproariously, but seemed little inclined to retaliate. Lizzie ran after the poor girl and found her crying. She just put her hand through Belle's arm, and told her it was too bad—they were wicked boys, and that angels would feel dreadfully sorry to see how cruel they were to her. Poor Belle was completely melted. She told me it was the first time she ever had felt a real desire to be good. She said she hated people who called themselves pious, and when they passed her, looked at her so cross and condemning-like; drawing up their clothes as though if they hit her they would be contaminated. But Lizzie so impressed her, she said to me, with tears in her eyes, she had the first faith in goodness that ever dawned into her cheerless soul. She said she thought that, could she be like Lizzie, she would gladly suffer much for her past sins. It was at that time Lizzie projected taking her to Sabbath-school, and Mrs. Holt forbade it. You remember we endeavoured to win the girl afterward, but failed, until we offered to instruct her in the common English branches. Though I strive so hard to lead her, she thinks more of two little notes she got from Lizzie, than all else in the world."

"Did you ever read or see them, Cutty?"

"No; she prizes them as sacredly as we should the relics of a loved one who has gone to heaven."

"Belle is very sensitive."

"O very, mother."

"I think, Cutty, I will see your teacher ere the Sabbath comes, and give her a little advice. I wish my class was not so full."

"Well, mother dear, can we have just one more question to-night?"

"Yes, darling, what is it?"

"I never have classified my interrogations; would it have been better? I have asked as the spirit wondered."

"No, dear; I think it is quite as well to follow the needs of the mind."

"Do you think we shall eat in the next world?"

"Elijah passed forty days without material food, and Moses on the mount; Jesus, in the wilderness of Bethsaida, was sustained on spiritual nourishment."

"How is it, mother?"

"The spiritual world contains, I believe, invisible essences of material things; in fact, materiality is only the ultimate expression of the spiritual life. In this case we get the most delicious parts there."

"Perhaps we can turn whatever we will to our desires; perhaps make something delightful to drink of air. You know Jesus turned water into wine. How did He do it?"

"My dear, I have always thought those acts called miracles were but the harmony of natural law; they must have been the exhibition of high law not understood sufficiently for most persons to avail themselves of. A mind of great mesmeric power has been known to impart to water the specific forces of a medicine. This we have had proof of; why, then, could not Jesus, with His great creative force, turn water into wine? The whole realm of nature is subjective to spirit, and all phenomena in the material world are the effect of spirit. Let us remember this, and everything is in a soluble state for us."

"One more, please, mother. Do I weary your patience? but you know now so quick we must part."

"Well, Cutty, go on." I did not like reference to the oncoming separation.

"In my lesson this week, there is a question I cannot answer. It is to tell Jesus' meaning when He said, 'All Mine are Thine, and Thine are Mine.' What shall I say?"

"My dear, I think it is one of our highest duties to be innocently happy, because we impart such an influence to those around us;

^{*}A first wife, who had been in the better land four years.

through the law of mind acting upon mind there is a great tendency to make those about us like ourselves. I think those words of our blessed Jesus will be realised when we, at the expense of selfish aims and ends, follow abnegation, and accept the thorn and give the rose, rather than keep the rose and give the thorn. Shall we be happy in the society of angels unless we can accept the beauties of their lives? Let us crystallize into sparkling gems the tear-drops of the weary-hearted; let us sing songs of mercy to earth's stricken ones; let us be practical reformers in every sense, not for praise of men, but for the approbation of our own souls and the peace of heaven."

Cutty thanked me with one of her sweetest kisses—a thousand times more eloquent than all the words of gratitude she could have offered. Then she went to study her French lesson for the morrow, and I went to my chamber. Sitting down, I read several pages of Jeremy Taylor's "Holy Living." I admire that man's honesty of character. His genius was marvellous, and his familiarity with the different emotions of the human heart truly wonderful.

(To be continued.)

THE RELATION OF JESUS TO SPIRITUALISM.

Minerva Hall, on Clio Street, between Prytania and St. Charles Streets, was filled last evening with a fashionable audience who assembled to hear the Rev. J. M. Peebles lecture on "The Relation of Jesus to Spiritualism."

On Sunday next, the reverend gentleman will sail for Vera Cruz, and from thence proceed to the city of Mexico, Tabasco and Yucatan, for the purpose of visiting and studying old ruins at those points.

When the Vedic seer spoke of "Brahm," Zoroaster of "Ormuzd," Mohammed of "Allah," Proclus of "Causation," Zimmerman of "Intelligent Force," Spencer of the "Unknownable," Emerson of the "Oversoul," and Professor Tyndal of a divine "potency in nature," they all meant God, that Infinite Presence that governs the universe and all therein by immutable law. God is not a personal, human-shaped being with form and dimensions, sitting upon a throne. Form and dimensions imply locality, and locality implies limitation and change. But said Jesus "God is a spirit," and man made in the divine image is naturally and necessarily a spiritual being with spiritual hopes and aspirations. The spiritual is the real. All that the physical hand can touch; all that the physical senses can acquire, is unreal and shadowy. The mortal body is but a changing vesture, a travelling-dress for the soul, to be laid aside when the death's-angel bids us cross the crystal river. Death, as beautiful as natural, severs the co-partnership existing between the physical and the spiritual. Rationally speaking, death is but birth into the better land of immortality. The past, as the present, revealed but two classes of thinkers, Materialists and Spiritualists. The one class ascribes all causation to matter; the other all causes to spirit. In Homer I see the poet; in Phidias the sculptor; in Plato the philosopher; in Confucius the moralist; in Aristotle the naturalist, and in Jesus the Spiritualist. To be a Spiritualist is to hold conscious intercourse with the world of spirits, and to live a spiritual life. Such was Jesus Christ!

In relation to the past. Jesus stands out as the best and divinest embodiment of Spiritualism. He worshipped in spirit and in truth. His kingdom was a spiritual kingdom. His church was a spiritual church, built up in the souls of men. His second coming was spiritual—coming as a "spirit" in spirit and in truth. That "second coming" in the "clouds of heaven" with holy angels and ministering spirits, is in process now. In testimony of this, it only need be said, that in America alone, there are millions of Spiritualists. A similar observation may be made in regard to Europe. Leon Favre, Ex-Consul General of France, said to me in his Parisian residence, a few years since, "The most learned men of Europe to-day are Spiritualists." What Emerson is to America, J. H. Von Fichte is to Europe. And this German philosopher, Von Fichte, wrote to G. C. Wittig, of Breslau, July 7, 1871: "I have come to the conclusion that it is absolutely impossible to account for these phenomena save by assuming the action of a superhuman influence. . . . I feel deeply interested in the cause, for I am by no means unaware of its high importance, both in a religious and social point of view."

The position of William Crookes, F.R.S., editor of the *London Quarterly Journal of Science*, and the discoverer of thallium, is well known. He is still pursuing his investigations. Cromwell F. Varley, Fellow of the Royal Society and by common consent the greatest living electrician wrote to Mr. Crookes in July, 1871, as follows: "I know of no instance, either in the New or Old World, in which any clear-headed man, who has carefully examined the phenomena, has failed to become a convert to the Spiritualist hypothesis. The abuse and ridicule we have had to encounter come only from those who have never had the courage or the decency to make an investigation of it, before denouncing that about which they are entirely ignorant. In this respect the world seems to have made no progress during the last one hundred and seventy years." The distinguished naturalist, Alfred R. Wallace, Lockhart Robinson, Member of the Royal College of Physicians, Dr. Ashburner, Victor Hugo, Jules Favre, M. Camille Flammarion, the French astronomer, Immanuel Herman Fichte; these, and multitudes of others nearly as noted, are decided Spiritualists. Sectarian Christianity, with its crushing creeds, with its beliefs in the "fall of man," "total depravity," "trinity," "vicarious atonement," "infant damnation" and "endless hell torments," is dying out from the thinking minds of all English-speaking nations. Alexander Humboldt, Wilhelm Humboldt, and other celebrated savans and scholars, made no pretensions to dogmatic Christianity. Kepler, Halley, Newton, Locke, Leibnitz, Hume, Macaulay, Buckle, Lecky and other philosophers, moralists, and historians, making for themselves names immortal, are not claimed as creedal Christians; while the ablest scientists and most profound writers of to-day—such as the Darwins, Huxleys, Lyells, Lubbocks, Mills, Owens, Spencers, Tyndals, Wallaces, Varleys, Proctors, Lockyers, &c.—are in no way connected with the popular churches of Christendom.

On the other hand, the brains, the solid thinkers of the world everywhere are either free-thinkers or Spiritualists. M. de Lavedan, the prefect of the department of the Seine, France, quotes this from ex-

President Thiers:—"I should be glad," he exclaimed in a tone of noble indignation, "to confound materialism, which is a folly as well as a peril. . . . I am a Spiritualist, an impassioned one; and I am anxious, I repeat, to confound materialism in the name of science and good sense." But why, says the inquirer, do angels and spirits come to earth? Why did "Moses and Elias" come to Jesus on the Mount of Transfiguration? Why did they come to Ireneus, Justin Martyr, Origen, and Cyprian, and others of the Church fathers? Why did they come to Constantine, Torquato Tasso, Joan of Arc, George Fox, Swedenborg, the Wesleys, and others? And why do they come to-day? They come to demonstrate a future conscious existence, to guide our feet in the paths of virtue and wisdom, to comfort all that mourn, and lead us into the green pastures of purity and peace. They come to assure us that spirit-life is an active life, a social life, a retributive life, a constructive life, and a progressive life. Reason and affection, conscience and memory go with us into the future state of existence. "Are they not all ministering spirits?"

True Spiritualism and the Christianity of the New Testament are in perfect accord. The biblical manifestations of angels and spirits and the modern phenomena mutually corroborate and sustain each other, and they must stand or fall together. Every argument of the priesthood aimed at true Spiritualism, is an atheistical javelin hurled at the Temple of Eternal Truth. Jesus, authorising no creed, ordaining no cowled priests, and establishing no dismal forms of worship, said, "By this shall all men know that ye are my disciples, if ye have love one for another." And Paul emphatically taught that "charity" was greater than "faith or hope."

"For modes of faith let graceless bigots fight.
His can't be wrong whose life is in the right."

Spiritualism underlying all reform movements, physiological, temperamental, social, philanthropic, and religious, would strike the "axe at the root of the tree," by rightly generating, then wisely educating, all the nations of the earth. As a moral power, it is eminently apostolic. Its prayers are good deeds; its music the breathings of guardian angels; its ideal, the Christ-life of perfection; and its temple the measureless universe of God.—*New Orleans Times.*

PROCEEDINGS AT DARLINGTON.

MISS WOOD'S MEDIUMSHIP.

To the Editor.—Dear Sir,—In view of your kindness in giving notice of our fruit banquet, to be given March 31, in commemoration of the 28th anniversary of Modern Spiritualism, and in view of the alleged exposure at Cockermouth, published in your last issue, and for the truth's sake, it seems to be my bounden duty to briefly report to you our three meetings held in our meeting-room on the 29th, 30th, and 31st ult.

At Darlington we love to have the real as well as the ideal of Spiritualism; and, it being anniversary week, we arranged with Miss Wood of Newcastle-on-Tyne to come and give two materialisation seances in our room. At the time appointed the dear lady was on the spot, unaccompanied by anyone to protect her and to conduct her meetings; the latter, however, she entrusted to the writer. In the seance-chamber, when all was ready, entirely unsolicited she offered to be put under any test condition that the company might require. The unanimous reply was, "We do not doubt your perfect honesty." The cabinet was exposed to the sitters, in which was a single chair only. The medium entered, and the curtain was dropped.

The medium was soon entranced, and "Pocha," as usual, in a free manner, addressed each sitter until the spirit-workers could collect the power necessary to enable them to manifest. She also directed the singing and the adjustment of the light; and in about from twenty to thirty minutes came the grand and glorious result. A spirit appeared at the opening of the curtains—woman size and woman attire—on which one of the sitters addressed the spirit, "Friend, I would like you to visit me." The spirit retired and passed along the inner side of the curtain, and came out at the opening nearest to him and slowly advanced to him and laid its hand in his. The spirit-hand, which was tangible as a human hand, was extended to the next sitter also; and, after quite a visit with him, the spirit proceeded deliberately and slowly across the room (about ten feet) to his wife, and caressed her, and then went deliberately and slowly to each and every sitter (fifteen in number) and extended its hand to them, so that each one realised its tangibility. The light was good, so that the heavy white drapery was distinctly seen. The features and the hand, which was covered by a very open lace or network, were also discernible. The spirit returned to its first visitors, and then advanced to the centre of the space and retired backwards, making obeisance or courtesy to all the sitters. The time occupied must have been nearly ten minutes, which gave ample opportunity for all to collect their thoughts and make observations. And, in honour to this large company, I must say that no company could have conducted itself better, all treating the spirit with respect and cheerfulness, and making no improper advance. The hand of the spirit was harder and larger than the medium's, notwithstanding its making use of the elemental nature of the medium, by which to manifest.

After a little more singing and waiting, a little girl beautifully dressed in white, appeared at the centre aperture or opening of the curtains. She advanced several times and was distinctly seen, but she could not advance and walk out like the other spirits. She seemed to hold the curtains in each hand. She remained nearly half a minute whilst some of the sitters spoke to her, which she acknowledged by making advances towards them, and then retired. After this the seance was soon brought to a close, the power having been exhausted or used up by the labour of quite two hours. These facts, which everyone present can bear witness to, speak for themselves and need no comment from me at this time.

At the appointed hour on the evening of the 30th the medium was on the spot again, but to confront a larger and somewhat different company. They were not all quite so well disciplined in sitting for materialisations. The medium again offered to submit to test conditions, and a piece of tape was obtained and needle and thread; the cabinet was examined, and in sight of all the sitters, the tape was sewed very securely and tight about her wrists, and it was sewed to her clothing, and threaded through the chair-back, and again sewed securely, instead of knotting and sealing. It was examined by the sitters and pro-

nounced satisfactory. The cabinet was formed by dropping the curtain, and soon "Pocha" was at her post. After a somewhat lengthy conversation with "Pocha," and several singing exercises, the spirit again appeared, as on the previous occasion, and approaching the sitters, extended her hand to be felt by them, so that nearly all in the front rank had the opportunity of realising the celestial presence in a tangible, elemental body made for the occasion. The visitor from the great beyond was kindly invited to come to a sitter on the platform, which is an elevation of about one foot. She stepped up, and to his surprise seated herself on a form beside him. He moved up to her and extended his hand, and manipulated her hand all over, also projecting his elbow towards her side. He moved the drapery, but could feel no tangible body, thus proving by this test that the materialisation was not complete, than which no greater test could be given to prove that the person he was dealing with, in the presence of twenty mortals, was not mortal. After extending her hand to others, the spirit, in stepping from the platform, discovered her bare feet from under her heavy, white drapery. She then went to the farthest point from the cabinet (about 12 ft.) to extend her hand to a secularist gentleman who had never sat before. He felt the palm of the hand and fingers, and after examining his hand, thus proving by this test that the materialisation was not complete, than which no greater test could be given to prove that the person he was dealing with, in the presence of twenty mortals, was not mortal.

After extending the hand to others, the spirit gently retired, as on the former occasion. The light was good, so that all could see the entire proceeding. This evening the time of the celestial visit might occupy about six minutes. The conditions, it was stated by "Pocha," were not so good as on the night previous. This was the only manifestation, and the seance came to a close. The light was turned up, the medium was restored, and the sitters, on examination, found her securely bound, as already described, to the perfect satisfaction of all present. We sent the medium home with honour and good cheer, and we would only say further, if she has tricked us in all this, she is a clever little lady; but all who feel sincerely interested, and will afford her just and reasonable conditions, they had better invite her to come to them, and give them some materialisation seances; but if they cannot feel thus and do thus, they had better wait awhile, until they can progress, and be able to do so, and success is certain.

Permit me now to say a few words about our anniversary meeting on Friday evening. Our room was adorned with the portrait of the great seer of Poughkeepsie, a print, in elegant gilt frame, and with the great chart illustrating the progressive history and destiny of the race of man; and with that beautifully artistic scroll by Emma Hardinge Britten, called the Ten Spiritual Commandments, which were modestly decorated with evergreens. A stand in another part of the room bore upon its snow-white surface many large volumes of the best, and also the most recent standard works on "Modern Spiritualism," together with photo's of many of the great workers in the movement. Also a lot of nice and most noted specimens of spirit-photography, in all, about sixty cartes-de-visite. In consequence of the very imperfect and obscure announcement, and the occurrence of a thunderstorm with much rain, our company was not numerous; but what it lacked in this respect was stoned for by the harmony, dignity, and intellectuality which prevailed during the entire meeting. There was an abundance of fruit; oranges, apples, figs, grapes, plums, raisins, and a variety of nuts, and sweet biscuits. Miss Wilson presided at the piano, and gave some excellent pieces and songs as the evening passed; which, together with half-a-dozen short speeches, and as many recitations, and a few readings from Lizzie Doten, J. H. Powell, "The Invalid's Casket," and others, made up a very enjoyable season, filled to repletion with deep reflection and sound instruction. And not least in our entertainment, and the commemoration of the world's great event, Mr. Brown, of Howden-le-wear, and Mr. Scott, of Darlington, trance-mediums, were present, and their controls put in an appearance, and gave us some beautiful and excellent matter for thought. Mr. Crisp was also present from West Hartlepool, and did excellent service. At about 10.45 the meeting separated with pleasure and cheerfulness, and in full control of their own persons, not having partaken of anything more intoxicating than fine grapes, fruit, bread, and water, and the spirits of life, wisdom, and love.—I remain, on behalf of the friends, Yours fraternally,

D. RICHMOND.

18, Chapel Street, Darlington, April 3, 1876.

[We add a few more words on the Cockermouth seance. The conditions were quite different from those at Darlington, where the company were personally acquainted with the medium and phenomena, and were in the habit of holding seances in the same room. At Cockermouth there was only, we suppose, one firm believer, and he was a stranger to both medium and phenomena, and no seance batteries or mediumistic conditions had been established in the place. It is possible that some of the sitters were in sympathy with the work, but all were filled with curiosity and suspicion. The greater number of the sitters had been hunted up by earnest solicitations and came, as it were, ready to "sit upon" the whole matter. No conditions more adverse could be imagined. There was no general sympathy; no blending of spheres; no prepared magnetism; no upbuilding of permanent conditions; and, if we take into account that the sitters were accompanied by spirit-friends as ignorant and prejudiced as themselves, we can have ample reasons for explaining the unsatisfactory nature of the phenomena which did occur. To place a little, timid, handful of a girl in such a vortex as that and expect her to be as successful as in her own prepared conditions is simply madness. But it is just what we may expect of those who are on the threshold of this profound inquiry. We have committed the same blunder, and do not scold, but "point a moral." It is said that the clothes of Miss Wood were marked with blue, showing that the explanation that the colouring matter was transferred to the hands will not cover the whole of the difficulty. No doubt the improvised hand failed many times from weakness, and allowed the instrument to drag on the medium's dress. Had she been a trickster, she would have taken care to have avoided such a means of detection. Why, on that theory, should she require to drag the instrument on her dress, or why take the trouble to anatomise the tambourine, her hands securely tied all the while? Verily the Cockermouth investigators have brought to light facts which they have not the experience to interpret. They have shockingly deceived themselves, and injured Miss Wood. We suggest to all concerned that the Cockermouth friends tender a proper apology to Miss Wood for the pain they have caused her, and we advise that lady to ac-

cept the same. Then Miss Wood should be invited to visit Cockermouth again privately, and hold a series of sittings with about half a dozen of the more prepared of the investigators. This would give opportunity for Miss Wood, the Cause, and Mr. Johnson to vindicate themselves. As it is, a grave evil has been perpetrated. Quite innocently Miss Wood has had her feelings outraged, and her reputation assaulted. Mr. Johnson has suffered loss and disappointment, and the cause has been vilified in many newspapers. Let this be a warning to all promoters of the Cause; but first we must insist on past wrongs being rectified, by taking our advice. The whole opprobrium may be wiped off, and a better start made. However painful this mishap may be, we hope it may be turned to good account in directing the efforts of others.—ED. M.]

Since the foregoing was in type, the following letter has been received:—

Dear Mr. Burns,—I went by invitation to Cockermouth, and was met by Mr. Johnson at the station, and went with him to the seance-room. On my way down he asked me the conditions under which I usually sit, and I told him that a great deal depended upon the sitters, and that if they were only harmonious, we would very likely get manifestations. The tests on the first night were very slight. I was bound with four handkerchiefs—one on each arm and two on the hands. After the seance was over, I was informed that they had had manifestations, and that "Pocha" had arranged for a seance the following day for light physicals, which was quite a success.

We had to sit again that evening at six o'clock, at which about twelve sitters assembled. Two of the sitters bound me with cord they had brought with them. The cords were so tight that the marks remain on me yet. They asked me if they were too tight, but, seeing they were suspicious, I did not complain. I did not know what took place that night, but, feeling very exhausted, and tired, I went to my lodgings. Mr. Johnson called on me the next morning, and stated what they had done the previous night. He said he was very sorry the conditions had been broken each sitting, and the circle was a very inharmonious one. Phenomena had occurred at each sitting, and that he felt quite satisfied therewith. He asked me if I could suggest some test; but I refused to suggest any test, on the ground that they might think I had a motive in doing so.

We held our next seance that evening at eight o'clock. Some twenty assembled. They bound me very tightly; tighter than on the previous night—arms, hands, waist, and legs—that I could not move myself in the least. They also chalked round about the legs of the chair. While I was being tied, one of the sitters painted the instruments with some colouring, and I was asked if it mattered if I saw where the instruments were put. I answered "No"; so of course they were placed after the light was put out. The seance was quite a success, and we concluded about 11.15. The gas was lighted, and my dress was stained and damp. I asked Mr. Johnson if they had been using water, and he said, "No." He paid me my fee, which was £3 for four seances. I am very much afraid the money is the sore point with Mr. Johnson, and I would advise Mr. Johnson to try and speak the truth in future. But I freely forgive Mr. Johnson, and also pity him. I am not afraid of Mr. Johnson's letter doing me any harm, as my mediumship has been tested here too often. But I would say a word to mediums.—Be sure that you sit with honourable men.—Believe me, dear Mr. Burns, to be yours in truth,

KATE E. WOOD.

[When we receive a letter exposing a medium, even from a professed friend of the cause, it is a hard matter to determine how much of it to believe. As we stated in our note to Mr. Johnson's letter, we could not reject his testimony. His conduct since we knew him has been so fearless and active, that we could not wholly discredit his report. It would appear that there was some truth in his statements, but at the time we were not at all satisfied with the construction put upon the affair. It may be unfair to Mr. Johnson to impute sinister motives to him for his outrageous report; but as he has freely slandered Miss Wood, and we would unhesitatingly say, without the slightest foundation, he must not complain if we consider him even a greater culprit than he would have had us believe Miss Wood was. Had he honestly reported the seance, or had the local newspaper done so, we should have been able to judge accurately of the position of affairs, but the matter has been put forward in a most unmanly and untruthful manner, an opinion which we express with sincere grief, as we expected better things of Mr. Johnson. No doubt he feels it hard to maintain an unpopular position, but he should retire from it quietly, and not make a scapegoat of an unprotected girl—nay, of the truth itself. We feel it to be our duty to speak severely. The manner in which the seances were got up was most indiscreet, but the treatment of Miss Wood is utterly reprehensible on any grounds. We know by long experience who Miss Wood is, and what her mediumship can produce, but when an affected exposure occurs, we must ask ourselves whether the unfortunate medium has fallen amongst traitors, or that the reporter is untruthful or mistaken.—ED. M.]

THE CIRCULATION OF THE "MEDIUM."

Sir,—When you reduced the price of the *MEDIUM* to one penny, an appeal was made to its readers to do their utmost to double the circulation; otherwise there would be a weekly loss; and a few weeks ago I noticed that the loss was stated to be £5 weekly, which testifies plainly that your appeal has not been responded to in the manner it should. Now, seeing the benefit you have given the readers of the *MEDIUM*, by reducing the price 50 per cent., I think it would be only just on their part to either take two copies weekly or procure an additional subscriber, or, better still, do both. But they must do something. It would surely be a disgrace to allow the *MEDIUM* to sink, even in the slightest degree, through want of support. Other classes make it their first duty to support their literature, and why not Spiritualists? Many of your readers no doubt think that after buying their copy weekly of their bookseller they have done their duty. But after paying their penny, how much do they suppose finds its way into your till? The bookseller must get his profit, which is 25 per cent., and the wholesale agent from whom the bookseller obtains his supply must also get his profit, which is, I presume, 10 or 15 per cent. It will thus be seen that you cannot make a fraction of profit on copies purchased in this manner; on the contrary, there must be a decided loss. Those however who obtain their copies direct from the office, may have the satisfaction of knowing that

they do help a little; but considering the large quantity sold first-hand necessary to make the smallest profit, they may assure themselves that their help is indeed small. If these direct subscribers were to double their orders, they would, I am sure, almost give you a new lease of life. I am afraid, though, that many persons would have a strong objection to pay the postage. Two copies weekly with postage would cost 3d. per week; and this leads me to the object of my penning this letter: viz., to ask you which of the following plans you think best adapted to help you and Spiritualism:—1. To take one copy weekly direct from the office, or to add another halfpenny and take two through a bookseller? 2. To take two copies direct from the office or three through a bookseller? I divide this above into two classes because I have no doubt that there are many who would go to the extent of twopence per week, and obtain two copies from a bookseller, where they now pay three halfpence for one copy direct. In the second class, threepence per week would have to be paid in either case; but the question is, which would pay you the best?

While I am writing on this subject I would like to draw your reader's attention to the cheapness of the MEDIUM as compared with other papers, and if they will but give the subject a moment's consideration they will see very clearly that it is impossible to make it pay at one penny unless the circulation is greatly increased. It will be seen that for the copies sold wholesale you only receive a fraction over a half-penny each, at which rate I need scarcely say it is out of the power of any man to produce a sixteen-paged paper, the size of the MEDIUM. All the penny papers now published must, to ensure any profit, have a good circulation and plenty of good paying advertisements, the latter being generally the mainstay of all papers. Now, the MEDIUM has neither; its circulation is not so large as it deserves to be, and its advertisements are almost *nil*. There is generally about two pages of advertisements, of which only about one-and-a-half columns are paid for, so far as I am aware of. What a contrast to a couple of papers I have before me! One is the *Civilian*: it consists of sixteen pages, out of which there are four-and-a-half pages of advertisements, all apparently good paying; and yet the price is 3d. The other paper has sixteen pages, four of advertisements, and the price 3d. Both papers are smaller than the MEDIUM. No doubt, sir, if you devoted four or five pages of the MEDIUM to advertisements, you could cover a fair proportion of the loss incurred in its production weekly; but I hardly think its readers would take kindly to seeing space at present well-filled with good news occupied by a host of miscellaneous advertisements. If, therefore, we want the same amount of fresh matter every week as at present, at the same price, we should place the MEDIUM in a thoroughly independent position by doubling or even trebling its circulation. It can easily be done if each will give a hand, and if they will but attempt it, the result will be astonishing.—Yours, &c., A. E. M.

[The work and generous suggestion set forth in the above letter is a sample of that which is going on in many places. To all our friends we would say, they will help us best by studying that which is most advantageous to the movement. Thus, we would rather that they receive their copies of the MEDIUM through a newsagent than have them expend the extra halfpenny in postage. The money and efforts spent directly in promoting the cause will always accumulate to the best results in the future. If all Spiritualists did as our correspondent has done our circulation would be five times what it is at present. As regards advertisements, we have studiously confined the MEDIUM to the purpose for which the spirit-world instituted it. It is not our paper to make a market of, but it is the medium and instrument of communication for the enlightenment of the people and for expressing those beneficial and progressive views which no other organ would adequately set forth. Our trust is a much more important one than a mere business stewardship. Hence it is that so comparatively few really understand our position. If we could single-handed carry on this work, provide an organ and other facilities for a great though unpopular movement, allow of free advertisement and full liberty of expression, if we could do all this and much more, as represented in a recent article, and make money by it, then everyone would gladly pay court to us. This is, however, an impossibility. Were our object to make money, we would never have been placed in a position in relation to the work of the spirit-world. It is necessary, absolutely necessary, that our motives be kept wholly pure from any selfish expedients. And hence our tendencies must necessarily be to take those steps which will result in the diffusion of money, if Spiritualism is to be helped thereby, rather than the saving of money at the expense of Spiritualism. We confess that these are our proclivities, and we hope our friends appreciate them rather than express an adverse criticism. We are continually refusing advertisements. Even the conjurers would pay us first-class rates to peddle their miserable travesties on Spiritualists. But we steadily reject such mercenary advances. We may point out that through our columns we have announced popular works, effecting the sale of many thousands of copies at cost price, thus putting into the pockets of the purchasers many hundreds of pounds in reduced prices. After all, are we not a brotherhood? All true Spiritualists are. Our objects are identical and impersonal. Feeling this to be a truth, what object would it serve if we robbed our patrons, with vain pretences on the plea of making Spiritualism a self-supporting trade. We prefer to act in a straightforward manner, and instead of siphoning revenue wherewith to support our work, permit those who love the cause as much as we do ourselves to voluntarily take their share in supporting it. We feel convinced that the method in which the spirit-world has directed our operations has done more to consolidate Spiritualism in this country, and to make a genuine movement, than any other means which could have been adopted. The result has been thorough organisation, a spiritual one; nor only so, but an actual one, in which nearly a thousand persons annually contribute subscriptions towards maintaining the work, labour for the dissemination of its organ, and take other steps with a heartiness which shows that they feel the work to be their own as well as ours. We think this a most healthy condition, and shall continue to urge it upon those who are our co-workers in this movement.—ED. M.]

MR. ROBSON, trances-medium, will hold a seance at Liberty Hall, 19, Church Street, Islington, on Thursday next, April 13, at eight o'clock. Admission, subscribers, 6d.; non-subscribers, 1s.

THE CLERGYMAN AND THE SPIRITUALIST.

To the Editor.—Sir,—My letter under the above heading, in your issue of the 17th inst., had appended to it some remarks by one who signs himself "A True Believer in the Bible," having reference, it appears, to the earlier part of this little correspondence. I beg space for a short criticism of those remarks.

In the first place, I have the old complaint to make—our orthodox brethren will persist in misconstruing and misrepresenting our statements. I have seen so much of this lately, it begins to dawn upon me that surely they must do it on purpose. He quotes me as saying, "Place the Bible in my way and I step over it." Yes; but that was only if the Bible were used to keep me from pursuing a path which seemed to lead to the acquirement of some useful truth. He says this is in direct contradiction to my other statement of my "belief in the Bible, and of its being the Word of God." So, perhaps, it would be, if such a statement I ever made, but it is in no contradiction at all to my real words, which are, "that I believe the Bible not to be, but to contain the Word of God." If the Bible could be actually proved to be really and truly God's Word pure and simple, of course we should have nothing else to do but bow to and obey all that is therein printed; but any man who will open his eyes may see at a glance that the precious element of Divine truth in the Good Book has, in long course of past years, got considerably mixed with inferior matter, so that in these days we are compelled to exercise a fine caution as to the use we make of the "Sacred Record." Your correspondent is quite correct in saying I put out of my way "all hindrances that can be obtained from it"; so, I imagine, we should all do, if the aforesaid hindrances stand in the way of our doing what is right and useful. In that direction we think the Bible was intended to be our helper, and not a hindrance.

The matter is surely plain enough for anybody to understand. If the Bible is to be used to deter us from inquiring into the truth of Modern Spiritualism, two things have to be done by our orthodox friends. First, they will be required to produce the passage in Scripture clearly, and without any ambiguity, applying to this subject as it presents itself to us in this latter part of the nineteenth century, and directly forbidding investigation. Their second task will be to prove to us that God himself was the author of that passage. More than this we do not ask; less than this we cannot be reasonably expected to accept. Has such Bible passage ever yet been discovered, and—Where is it?

Your correspondent "True Believer" says my object, so far as he could judge, was "to try and establish the importance of Spiritualism, and the necessity of retaining it as an element of religion." Yes; that was it exactly. Further on he says: "Here we can gather his character—a bold and firm Spiritualist." If that be intended as a reproach, I plead guilty; if it be offered as a compliment, I make my bow.

He tells us Lazarus was not to be sent as a spirit to convince the brethren, simply because that would only "frighten men into believing that which they ought to believe from love." But what was there for the brethren to be frightened at?

Our friend still holds to the Hebrew notion, that if people will not believe when they are told these things by "Moses and the Prophets," neither will they be convinced when they have the chance to see spirits for themselves. Well, let him open his eyes and look around, and count our converts, if he can.

Next, he wants to know, "Why is it always taken for granted that the spirits are good spirits?" Now, that is a civil question. The reply is, it is not so taken for granted. On the contrary, we believe there are spirits of both sorts, in fact, all sorts. He follows up the question by giving us his opinion on that point, and I hope we shall try properly to appreciate it, for it is really a very serious matter. He says, "I, at least, think it far more probable that they are wicked spirits prompted by Satan himself to blind the eyes of the credulous." That is all very well, but we "credulous" folk do not see what right Beelzebub has to be admitted to a place in our counsels at all. You see, our "True Believer," for the sake of the argument, grants the truth of spirit-intercourse, then assumes a Devil to explain that fact, and when we say we don't see it, he says we are credulous! Is that what philosophers call the "inductive method?"

In his conclusion he reminds us that Satan was to have "great power given him in the last days;" so he says, "If Spiritualism be true, we must soon expect the end of the world." I would not be too sanguine about that. At the same time, whether we be "True Believers in the Bible," or whether we be "bold and firm Spiritualists," let us all strive to add to our faith virtue, and to virtue knowledge, and let us be never weary in well-doing; then, by making the best of our opportunities whilst the world remains intact, we shall at any moment be ready for any event, and may safely leave the rest in the hands of Him who ruleth all things aright.—Yours, &c., SAMUEL PRICE.

Coniston, 20th March.

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET, BLACKFRIARS.—On Sunday evening last Mrs. Baker-Howarth gave a short trance address on "Spiritualism, is it the work of the Devil?" after which, questions relative to the development of mediums, &c., were invited by the control. Most of those present availed themselves of the invitation, and a great deal of information was given respecting individual gifts of mediumship. On Sunday evening next, April 9, Mr. Wallace will deliver an address. Doors open at half-past six, commence at seven.—J. BUSTON. Hon. Sec.

PROGRESS IN PENS.—When we have tried to use the wretched stumps often presented to the chirographer in lieu of a pen, we have thought of originating a new article, to be denominated the "Progressive Pen," indicative of the "better way" which the term progressive is intended to imply. This resolution on our part has been happily superseded by Messrs. MacNiven and Cameron, of Edinburgh, who have produced a series of pens worthy of the city of learning and refinement in which the enterprising stationers dwell, and every way characteristic of all that can be required in a progressive age. The "Waverley," "Pickwick," "Owl," and "Hindoo" pens, in their many varieties, supply all wants, whether for light or heavy hands, or to use on the finest glazed or roughest surfaces.

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 Two-pence, which will appear at an early date.

		£ s. d.
One copy, post free, weekly, 1d.	per annum	0 6 7
Two copies "	3d.	0 13 2
Three "	4d.	0 17 7
Four "	5½d.	1 4 2
Five "	6½d.	1 8 7
Six "	8d.	1 15 2
Seven "	9d.	1 19 7

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, APRIL 7, 1876.

THE ANNIVERSARY AND EXHIBITION.

Two years ago the anniversary of Modern Spiritualism was held for the first time publicly in this country, as far as we are aware. That public celebration took place at the Spiritual Institution. Last year the grand gathering at the Co-operative Hall came together in honour of Mr. Wallace, the missionary medium. On the present anniversary there is promise of another monster meeting of friends, old and new. The Spiritualists of London have adopted an unfailing method of ensuring an array of celebrities by having their photographs thrown upon the screen by aid of the oxy-hydrogen light, on a scale something larger than life. We hope the moderately-sized Spiritualists of to-day will not be over-awed by the giants of twenty years ago. Some apology is due to those excellent people whose physiognomies have not been available to place in the lantern slide. To collect such as are on hand has been a work of considerable magnitude, which the various photographers—Bowman, Glasgow; Dixon, Albany Street; Henderson, London Bridge; and our own Hudson and Parkes, with some that are nameless at present—have most heartily laboured to supply. To them the gratitude of all Spiritualists are due.

The Exhibition, which we hope will have been successfully represented ere this is read by the public, is one of the most extraordinary which has ever been offered, even in the metropolis of the world. As a summary of facts it is of unspeakable importance. A glance at the contents of the overcrowded programme is more than enough to establish the philosophy of Spiritualism. As an argument for the position of the Spiritualist, it is overwhelming. Who would dare to explain it away? The simpleton who has not the brains to grasp its importance, is our reply. And he who occupies the central position, the place of honour, is Mr. Hudson, the brother who, at this Anniversary, the Spiritualists of Great Britain have resolved to honour and sustain. His list is but a selection from the vast pyramid of work which he has been enabled to accomplish these four years. What an invaluable man! The sacred college of divines of all creeds and hues of opinion are a muddle of thick darkness compared to the light shed by the four years of hard work of this obscure, half-starved, and much-persecuted photographer. Had he been a humbug, the superficial and time-serving would have supported him, loaded him with gold, and smothered him with empty honours. True to their instinct, that class have despised him, and his merits have come to the truer appreciation of men and women of real discernment and moral courage, who honour themselves in doing a tardy duty to one whose gifts are beyond estimate.

Words are too poor to express the significance of this short career of spirit-photography, but we may safely rest at the conclusion that the ability to perform such a stupendous work is no reason why the man should be starved to death; nay, we may with equal safety extend our foot to the positive position, and say that these gifts are a reason, and a most powerful one, why the possessor of them should be adequately supported. That Hudson should be able to obtain spirit-photographs, is surely enough for one man. Others can control means of less

value, but on the physical plane of greater necessity, and it is well for all parties that a generous exchange should be made. Hudson has been free with his wonderful power. The world at large—Spiritualists in particular—have profited by it, and now many have in a practical manner expressed their opinion that Mr. Hudson should profit somewhat in return. A number of seats are taken in Cambridge Hall by those who will sit many miles away. The applications of this kind have not been anything like so numerous as they ought to be. It is not too late to remedy this defect. The secretaries are not so anxious to rid themselves of their duties that they will refuse any subscriptions which may flow in during the next few days. We hope every one will resolve to put something in the purse, the full contents of which will be stated in next week's MEDIUM. Do not affront us after this fine sentiment by compelling us to report the result at a miserably low figure.

Anniversary day has been held in many centres this year. In some cases it has been transferred to the Easter holidays, which, in an age yet to come, will be recognised no doubt as the date of the origin of Spiritualism; even as a Christian festival it has been made to fill the place of an older commemoration. Thus the original meanings of particular days get obscured, perverted, and mixed up with later innovations till the inexplicable amalgam is presented which forms the bulk of modern church theology. As Spiritualists, let us not forget undying principles in our remembrance of events which, like straws, float on the river of life, but are not the imperishable waters themselves.

MR. A. D. WILSON IN LONDON.

As it will be more convenient for Mr. Wilson to visit London a week later, he will not speak at Doughty Hall till Sunday evening, April 16. On the 18th he will speak at Quebec Hall. He has Sunday, April 23, at disposal. During the week he desires to be busy. He is willing to repeat his dramatical sketch to as many societies as can make the arrangement. We think we shall invite him to give it at the Spiritual Institution on Wednesday evening, April 19, at eight o'clock. Admission by ticket, 1s. each. To assist him he requires two gentlemen, a lady, and a girl; parts and directions can be furnished at once. Who will volunteer to take part in this work? Such an entertainment might be made of great use to the cause, and the friends of the movement would do well to patronise such an effort. Correspond with Mr. A. D. Wilson, Agnes Street, North View, Skipton Road, Keighley, Yorkshire.

We learn since the above was in type, that Mrs. Bullock will make arrangements with him to give his dramatical sketch on Saturday evening, April 15th, and will invite Mr. Wilson to speak on Sunday, April 23rd.

DR. MACK'S RETURN.—HEALING SEANCE AND WELCOME AT DOUGHTY HALL.

Dr. Mack arrived in London on Thursday last from his flying visit to the United States and Cuba, and he is all the better from the agreeable change which those movements afforded him. He is in fine condition for healing, and was not long in town before he set his first patient on his legs.

To give London Spiritualists an early opportunity of meeting this powerful healer, he has been invited to repeat his healing experiments at Doughty Hall on Sunday evening. This Dr. Mack has consented to do, and we have therefore to announce that on Sunday evening the proceedings will consist in part of the healing efforts of Dr. Mack, who will attend to whatever patients present themselves as far as his time will permit. Patients who desire to avail themselves of this opportunity should hand up a written application before the service commences, that there may be no time lost.

Mrs. Kimball will also be present, and, under influence, deliver an address on healing by spirit-power while Dr. Mack is operating. Mediums who can render assistance are requested to attend.

Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

THE HUDSON TESTIMONIAL.

	£ s. d.		£ s. d.
Mr. Eglinton's Seance ...	0 5 0	Mr. J. Crawford ...	0 0 0
"F. F." ...	0 2 0	Mr. James Mather ...	0 2 6
Mr. Nicholson ...	0 1 0	Mr. J. Lamont ...	0 5 0
Mr. Wootton ...	1 0 0	Mrs. Evans-Lombe ...	0 5 0
Mr. Rutherford ...	1 0 0	John MacCubbin ...	0 2 0
Mr. Samuel Hocking ...	2 2 0	Mr. Willie Eglinton ...	0 10 0
Miss S —	0 5 0	Mr. C. E. Williams's	
Mr. James Howard ...	0 1 0	Seance ...	0 10 0
Mr. C. Reimers ...	1 1 0	Amount acknowledged	
Miss H. S —	0 7 2	last week ...	18 14 0

THE STAR CIRCLE

Will meet at the Spiritual Institution on Monday evening, at eight o'clock, as usual, under the presidency of Mrs. Kimball, who has returned to town.

The London sales of the *North of England Critic and Review* increase. It is supplied at this office.

The *Auckland Chronicle* reports a trance-lecture by Mr. T. Brown delivered "with power, and in a masterly style." The same paper also contains Mr. Gibbon's poem on the late Mrs. Faucitt.

DR. MACK IN LONDON.

Dr. Mack has returned to his old residence, 26, Southampton Row, nearly opposite to the Spiritual Institution, where he will receive patients, and have letters addressed, as formerly.

No sooner was it known that Dr. Mack had arrived in town than he was in request. A gentleman, who had been confined to his room nearly a month, and was altogether in a shattered state of health, was suffering excruciating pain in the foot from rheumatic gout. He described his sufferings as if the member had not only been bruised to a pulp, but that the atoms, or fibres, were being torn asunder, like wool. When he endeavoured to move the limb, the pain which darted upwards was overwhelming. He said if he had been provided with an axe, he could not have been restrained from taking vengeance on the agonised organ. In this state Dr. Mack was called in, and in fifteen minutes all the pain was gone; and though the gentleman is yet weak, on account of the general condition, yet he is now free from suffering, which is something to be thankful for. It will require time to build up the debilitated organism and renew the vitality, as Dr. Mack does not pretend to supersede the necessary processes of Nature. To all who suffer from intense pain this will afford encouragement. Once relieve the sufferer, and Nature has some chance to act for the general restoration.

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.

POEMS OF THE MONTHS.

By M. A. BAINES. The Etchings by WILHELMINA BAINES. London: Sampson Low and Co. 7s. 6d.

A pretty acrostic is devoted to each month, describing appropriately the characteristics of the season. The floral borders are very beautiful, and remarkably true to nature. The literary matter is neatly written, and embellished with a profusion of ornamental letters, the whole being printed by photo-lithography. The work in every department is harmonious in sentiment and in treatment. The author, artist, and writer have been actuated as if by one mind, and the result of their efforts is pure and elevating. The binding is even superior to the work of the lithographer. The book will be highly appreciated by lovers of the artistic and beautiful.

MRS. BERRY's new work is in the hands of the binder. It will be a handsome and deeply interesting volume. Subscribers should send in their names and remittances at once, or they will be too late for it at depositors' price.

A CORRESPONDENT points out that the newspapers of the early part of this week contain confirmations of the truth of predictions given in *Raphael's Almanac* respecting the crowned heads of Russia, Turkey, and England.

Our article of last week on "Testimonials" has evoked correspondence from various quarters where the cap fitted to a T. Some of these writers think that a "cheilid" has been "among them takin' notes," which they were astonished to find in print.

NEWCASTLE-ON-TYNE.—We regret to learn that our step in reducing the price of the MEDIUM has "alienated" some of the "friends" from us, and that they regard our action as a waste of money not compensated for. Our regret is for these "friends," who thus needlessly "kick" their sympathies against the "pricks" of injustice. We have not wasted much Newcastle money, for all of which we think we have given ample return in our own particular way. We think our correspondent has been slightly mistaken as to the cause of disaffection. Judas has agents around everywhere, who are at all times anxious to betray the work of the spirit, and to hide their foul attempt under the most flimsy excuses. Let us give our Newcastle friends one fact. The increased circulation of the MEDIUM in that town since December last amply justifies the reduction, and it must now be a valuable means of announcing local operations. Newcastle friends who are not "alienated," let us hear from you. We do not give you up by any means.

MRS. MACKDOUGALL GREGORY's reception on March 29th was attended by Countess Poulett, Lady Vere Cameron of Lochiel, Lady Cooper, Lady Milford, Lady Colquhoun, Mrs. Dalton, General and Lady Brewster, Major and Mrs. Mackenzie, Miss Cooper, Rev. Dr. Maurice Davies, Rev. Mr. Hill, Rev. Mr. Fisher, Rev. W. Stanton Moses, Rev. Mr. Haweis and Mrs. Haweis, Rev. Dr. Cosmo Gordon, Mrs. and Miss Gordon, Mrs. and the Misses Strong, Mr. Buchanan, Mr. Monro, Mr. Beaumont, Miss Cecilia Douglas, the Vicomte de la Taille des Essarts, Sir George Scott Douglas, Bart., Mr. Ralph Cameron, Mrs. Cameron, Mr. Harrison, Mr. Poynz Stewart, Miss Albert, Mr. Eyre, Mr. St. George, Mr., Mrs., and Miss Hope, Mr. Algernon Joy, Mrs. and Miss Showers, Mr. Bennett, Mr. Wedgwood, Mr. Clementz Markham, Mrs. Markham, Mr. Wood, Miss Lottie Fowler, Mr. and Miss Percival, Mr. and Mrs. Ward, Mr. Howard, Mr. Sergeant Cox, Miss Hamilton, Mr. George Crauford of Auchinames, Rev. Mr. Eaton, M. Gustave De Veh, Mr. and Mrs. Arbuthnot.

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MRS. TAPPAN'S ORATIONS IN AMERICA.

To those American friends who are desirous of possessing the volume of Orations by Mrs. Tappan which we have recently published, we have to state that Messrs. Colby and Rich, of the *Banner of Light* office, have received a large consignment of both editions,—that which contains the photograph of Mrs. Tappan, full gilt, and also the other edition, without portrait and plain bound. American friends who desire to possess this work, and no doubt there are many of them, should apply to Messrs. Colby and Rich.

Mrs. Cornelius Pearson has had a letter from Mrs. Cora L. V. Tappan, who, at the time of writing, was in California. She had been visiting Mr. and Mrs. Hinde, and they had been enjoying a tour in the beautiful climate of California. At that season of the year (February) they camped out for several nights, having taken with them tents and all essentials of comfort. The flowers were blooming as if it had been summer, and the weather was so mild that they enjoyed this outing.

Mrs. Tappan has returned to Chicago, where she will be engaged during the whole of the summer, and, indeed, as long as the severity of the weather will permit her remaining so far east.

Human Nature for April contains a discourse by Mrs. Tappan, delivered in December, shortly before her departure for California. She also had a grand farewell meeting. The inspiration which has attended her orations in Chicago, and the cordiality with which she is esteemed by many influential and highly intellectual personages, promise much for the good work which she will do there during the coming months. We hope all admirers of Mrs. Tappan will see *Human Nature* for April. The oration is one of the most scientific and instructive which we have ever read from this distinguished speaker's lips, which is certainly saying a great deal. The title is "Life, its Origin and Mysteries."

PHOTOGRAPHY BY ODIC FLAMES.

Reichenbach's statement of the existence of flames issuing from the poles of magnets, has been the subject of much discussion, a good deal of sceptical sneer, but of little experimental investigation. His own attempt in this direction was so slightly successful, that together with the knowledge that the flames were visible only to certain peculiarly sensitive persons, it is, perhaps, not very surprising that experimentalists paid little practical attention to what has now been before the world for eight-and-twenty years.

In the consideration of certain points connected with spirit-photography, it occurred to me as very desirable to ascertain what really is the fact with regard to the possibility of the odic flames affecting the photographic film, preparatory to trying if the asserted emanation from the mesmeriser's fingers produced an analogous effect—the evidence in support of this assertion resting on the same ground as that for odic flames. These experiments, if successful, would open the way to others of the greatest importance. I therefore began to make inquiry as to whether anything had been done on the subject, and found that Messrs. Varley and Harrison had been engaged in making "new experiments on odic flames from magnets,"—*vide* the *Spiritualist*, August 27th, 1875. After describing the many experiments made during several months, it is stated that "the result of all this was that we obtained no action in darkness due to any influence from the magnet."

On reading this my first feeling was that of great disappointment, but on reconsideration of the statement I saw that Messrs. Varley and Harrison had failed in consequence of altering the conditions of the experiment. Reichenbach had used, or rather his friend M. Karl Schuh had used, a permanent magnet of moderate power in front of a daguerreotype plate, but Messrs. Varley and Harrison had used an electro-magnet of sufficient power to "lift several tons," and had placed their plates "over the poles! and within a twentieth of an inch of them!" I therefore determined to try an experiment more in accordance with the proceedings of Reichenbach and Schuh, and with this purpose placed a permanent magnet, sustaining a weight of only about twenty to thirty pounds, in an oaken box, eighteen inches long, ten inches wide, and seven inches deep, and fixed it with the poles upright, the whole of the interior of the box being thoroughly coated with lampblack and size. The hinge-joint of the box was covered with a double

layer of black material, glued on; the lid has a return fillet, and shuts so tightly that the contents are in perfect darkness. The box stands on one end, and on March 28th, at eight p.m., a plate was prepared as if for a portrait, and placed in the holder behind a plate on which strips of black paper were gummed, the two plates being separated from each other about a sixteenth of an inch. This was placed in the box before the poles of the magnet, the collodionised surface being about three-quarters of an inch from the magnet. The box was then locked, placed in a dark corner, and covered by some thick cloths.

March 29th.—Having been left undisturbed for twenty-three hours, the plate was taken out, developed, fixed, dried, and varnished. It bears evident indications of photographic action, as the strips of black paper are very clearly, though faintly, represented. The surface has, however, so many patches of crystallisation that it must have become inactive for a great part of the twenty-three hours.

March 30th.—Another plate (No. 2) was exposed to the magnet for two hours only, and gives a much better result, the black bands being much more defined, and marked over nearly the whole of the plate. No. 3 plate was then introduced, and removed in three quarters of an hour, the photographic action amounting, on development, to almost blackness. It must be observed, however, that this extra intensity is due to the use of a freshly-made developing solution.

In the commencement of Mr. Harrison's statement in the *Spiritualist*, he says, in reference to the odic flames acting photographically, "If such action could be proved, an interesting new truth in science would be established; moreover, we Spiritualists would then be able to go to the scientific world and say, 'You have hitherto denied the reality of the emanations from magnets revealed by Baron Reichenbach's sensitives half a generation ago, but these flames can now be photographed at any time by the process now laid before you.'" Although the main part of this may be said now, in consequence of the performance of the very simple experiments described above, quite as great a source of satisfaction is found in proving the truth of the observations made by so profound and laborious an observer as Baron Reichenbach.

In concluding his account of the experiments by himself and Mr. Varley, Mr. Harrison says, "So far as they go, the experiments we have completed tend to show that Reichenbach's idea that odic flames act upon photographic films, is an error caused by the jogging of two daguerreotype plates." Surely this is a sample of the error of "coming to hasty conclusions," which Mr. Harrison is so desirous to guard against a few lines further on.

In conclusion I may be permitted to say that I trust the successful result of these simple experiments may justify Mr. Harrison's prognostication that if the actinic action of the odic flame were proved, "an interesting new truth in science would be established."

Brighton, April 3.

HENRY COLLEN.

A PROPOSAL FOR A GRAND NATIONAL GATHERING OF SPIRITUALISTS IN JULY.

To the Editor.—Dear Sir,—I beg to propose to the Spiritualists of Great Britain that a grand national gathering be held in the month of July next. The pleasure to be derived from, and the great advantage to the Cause of such a demonstration is self-evident. Hitherto, only partial or local gatherings have been held in connection with the movement in this country, but the time is now propitious for a full manifestation of our numerical strength. It would be highly essential that a central situation be selected, in order to equalise the distance to all resident Spiritualists—say Malvern, near the city of Worcester, or some place near Birmingham.

The undertaking could be managed by the following method:—Four or five well-known leading Spiritualists could be nominated as an executive; said executive to meet and decide upon date and place, and all necessary arrangements, the same to be printed in the *MEDIUM* six weeks in advance of the time of meeting.

Spiritualists from every district could reach and return from the place of gathering at single fare, if they arranged for a pleasure-party with the railway company. The gathering would of necessity be but of one day's duration. To meet the requirements of such a demonstration, spacious grounds would be hired, and a gigantic tent erected in case of rain. Tea could be provided at a moderate cost. A mid-day meal each might provide for himself. For the day's programme the following suggestions are offered:—The proceedings to commence at one o'clock, when the leaders of the movement could take their seats on a rostrum erected under the tent. A choir of two or three hundred voices, to sing a few selections from the "Lyre" or "Spiritual Harp." This choir could easily be organised, if the different towns and districts practised, and united, on the day of gathering, under some competent leader. The best vocalists in the ranks would give their services to musically entertain the friends. Two or three short and pointed addresses might be delivered by leading advocates. Cricket, football, and dancing would, with other attractions, satisfy the most exacting taste.

The expense incurred in these various arrangements could be covered by the issue of 1s. admission tickets, which all friends would purchase on entering the grounds. Such a gathering, which might reach two or three thousand strong, cannot fail to make a sensible impression on the outside public, who would learn of our proceedings through the daily press. I could guarantee four or five hundred friends from the Midlands alone. In view of the favourable acceptance of this proposition, I would suggest that Mr. J. Burns be nominated one of the executive.

J. W. MAHONY.

LETTER FROM DR. MONCK.

Dear MEDIUM.—I desire to explain why the publication of the "Calendar," has been so long delayed. The order was given to a country printer, and only a verbal agreement as to the date of completion having been made, he simply did as he pleased, and disappointed me time after time, in consequence of which I have been compelled to postpone my foreign engagements. My guides, foreseeing my mother's removal to the Summer-land, induced me in the last week of December to promise that I would not leave the country till the "Calendar" was published. I have therefore cause for thankfulness, as in consequence of the delay, I had the privilege of seeing my aged mother once more in the flesh, and subsequently was made aware of certain particulars connected with my late father's estate, and its sole trustee my elder brother, which made it necessary for me to throw the property into Chancery, to prevent its being sacrificed. I am happy to inform you that last Friday the Chancellor gave his decision in my favour.

Through the wonderful prescience of my guides this fortunate result has been attained, and in addition I have, during the past three months, been the humble means of giving further proof of the beneficial character of Spiritualism, by relieving the sufferings of large numbers of my afflicted fellow-creatures through the exercise of the healing-power committed to my trust by a paternal and compassionate Providence. Some few of the numerous testimonies of restored invalids who have profited by my magnetic ministrations have appeared in your columns, and many more will shortly be published in a pamphlet. Up to this date I have replied to no less than 3,271 applicants, all of whom were induced to write me through reading a brief notice of my healing gift in one of your December issues. This fact speaks for itself as to the implicit confidence reposed in your statements by thousands of intelligent people not only in England, but also in several foreign countries. It likewise affords another striking evidence of the importance of your mission, and may suggest to your readers the desirability of still further extending your influential circulation, and by other means enabling you to carry on to still greater beneficial issues your unselfish mission. I would suggest to the (at least) 3,000 persons to whom my gratuitous services have been rendered, that they could not pay me a more graceful compliment, or afford me greater pleasure, than by casting their thank-offerings into the treasury of the Spiritual Institution. Large numbers of letters from sick folk have been addressed to me to your care, and these you have always promptly forwarded to me without charge either for time or postage.

In conclusion, permit me to observe that I have been compelled to engage a paid secretary, in order to keep pace with the growing correspondence connected with my healing work; and, as I am not able to devote my whole time to the work, as well as pay for a secretary, I am reluctantly compelled to state that (except in the cases of the indigent sick) I shall be compelled to accept a small fee from future applicants. Full particulars may be obtained on enclosing one stamp to,—Yours fraternally,

F. W. MONCK.
14, Wells Terrace, Totterdown, Bristol, March 21.

DISCUSSION ON SPIRITUALISM AT UTTOXETER.

On Saturday evening last, the discussion that had long been talked of took place in the Town Hall, Uttoxeter, between Dr. Sexton and Mr. Lakin. The question was, that "Dr. Sexton will endeavour to prove that Modern Spiritualism is supported by the Bible," and "Mr. Lakin will endeavour to prove that Modern Spiritualism and Spiritualists are condemned by the Bible."

Dr. Sexton opened for half an hour, and first gave a long catalogue of scriptural illustrations of spirit-communion, and then proceeded to examine the supposed prohibitions of the Mosaic law. The latter he showed by a reference to the Hebrew language had a bearing on Spiritualism. The audience, which was large, was most attentive, and the Doctor sat down amidst loud applause. When Mr. Lakin began to speak it soon became apparent that he had very little to say beyond "Thou shalt not suffer a witch to live," for he occupied about quarter of an hour in reading from the *MEDIUM* newspaper about matters which were quite irrelevant to the subject.

Dr. Sexton, occupying the next quarter of an hour, said it was as he expected—Mr. Lakin was utterly ignorant of Spiritualism; and then went on with the argument from the Bible, showing that Spiritualists possessed the gifts which the Church had lost, and in the losing of which had ceased to be Christian. It was assumed that these gifts ceased in the apostolic age; but that was incorrect, as they certainly existed in the church down to the fifth century. The Doctor concluded by showing the utility of Spiritualism in bringing sceptics to religion, and when he sat down the applause was deafening. Mr. Lakin had but little more to say to the point, so he rambled on for a quarter of an hour on all sorts of things—anything, in fact, but Spiritualism—and when he sat down even his own friends, who had interrupted more than once, did not give him a single cheer. A vote of thanks to the chairman concluded the meeting, when shouts were heard, "Dr. Sexton for ever." The meeting will no doubt draw many inquirers into Spiritualism in Uttoxeter.

Another correspondent says:—"It was the Spiritualists that challenged Mr. Lakin to defend his views, in consequence of his having made a disturbance after a lecture given by Mrs. Hitchcock, a short time ago. The Spiritualists suffered no annoyance in consequence of the false reports circulated by Mr. Lakin; because no one attaches any importance to anything he says."

A WANT OF THE AGE.—The Science of Phrenology. Mr. R. Cogman, 15, St. Peter's Road, Mile End Road, desires to inform persons of both sexes that he intends holding monthly classes for imparting a knowledge of the above science, each new class commencing the first Tuesday in every month at 8 o'clock. Terms, 4s. per month, to be paid in advance. Any further information can be obtained at the above address.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MAYLEHORN ROAD.—The entertainment on Tuesday, March 28, was a great success. Mrs. Hall, president of the association, conducted the proceedings, while Mr. Tindall presided at the piano. The following artistes gave their services gratuitously:—Messrs. Griffiths, Bros., Bunn, E. Cartwright, Kebble, and J. Hooper; Miss Sexton; Miss D'Arcy, Miss Annes, Miss Clements, and Mrs. Vaughan, all of whom were warmly received.

TO "CISSY."

Wilt thou stay, gentle spirit, oh, stay but to tell
Of the far spirit-land where thou, "Cissy," dost dwell?
Is thy home, little maid, with the angels above,
Where the law that controls is the sweet one of love—
Where the fairest of flowers ever perfume the air,
And the dear rose of Sharon in glory is there?
Hast thou passed on thy way on this visit to me
Heaven's fair gates of pearl and the grand glassy sea?
The pure River of Life that flows forth from the throne,
From which drink the blest babes Jesus claims for his own?
Thou'll forgive those who say, because dark is thy skin,
Thou canst be but the child of the Father of Sin.
Is not this, then, a proof that thou art of the blest—
Thy meek presence sheds peace o'er the weary one's breast?
But too well we know, "Cissy," more like Satan's arts,
To make fairest of skins hide the blackest of hearts.

Newcastle-on-Tyne, March 2nd, 1876.

"FLORINA."

["Cissy" is the name of a little girl who manifests through the mediumship of Miss Fairlamb. Her skin is quite black. She materialises frequently, and will prattle like any other child, and play with the sitters or any children present. All who know her love her.—ED. M.]

SHEFFIELD.—Mr. Hardy sends an account of a seance held in a circle composed chiefly of sceptics, at which, notwithstanding that unfavourable element, the physical power of the spirits was so great as even to break the table in the effort to overcome the great pressure put upon it by the unbelievers. Several mediumistic persons passed into the trance-state, and the manifestations were very convincing.

BIRMINGHAM ATHENEUM, TEMPLE STREET.—A social gathering, in commemoration of the Twenty-Eighth Anniversary of Modern Spiritualism, will be held on Easter Monday, April 17. Tea on table at five o'clock. After tea, addresses and an entertainment, including a laughable dramatic sketch, will be given. Mr. Mahony will recite that beautiful poem from Henry Pride's new book of poems, entitled, "The Iceberg," being a trance-communication versified (Elwin Banks, medium). Tickets, 1s. each; after tea, 6d. Friends from any part of the country cordially invited.—J. W. MAHONY, 1, Cambrian Place, Anglesey Street, Lozells, Birmingham.

NOTTINGHAM.—Mrs. Butterfield remained in Nottingham the whole of last week, giving private seances every evening at the houses of the friends. She finished her hard week's work on Sunday evening by giving an excellent address. The room was well filled with an attentive and appreciative audience, the subject being "Spiritualism and Christianity Compared and Contrasted." The being good, the doing good, the healing power, the speaking power, and other gifts of the spirit were shown to be identical with primitive Christianity; but the theological teachings of eternal punishment, vicarious sacrifice, redemption, judgment, and immediate spiritual perfection were shown to have no foundation in spirit-teaching, and here, indeed, they had to be contrasted. Mrs. Butterfield has made many friends, and her visit will doubtless do much good. We trust it is the forerunner of many such visits.

MR. BROWN'S MEDIUMSHIP.—Friend Burns,—Allow me to pay a tribute to the clairvoyant abilities of Mr. Brown of Howden-le-Wear. I met him at the Spiritual Institution, Darlington, on the 12th ult., when, pressing him for a private seance, he kindly consented to give me one. He gave me some remarkable tests, and one which I did not even myself know until arriving home. When I was detailing the particulars my friends expressed their astonishment at my ignorance of one of the facts spoken to by Mr. Brown's control, and I am happy to give my most unqualified testimony to his faculty of clairvoyance, and do not doubt but he will develop into a first-class medium, which, in this age of shams, cannot be too highly valued. Had not the things in question been private family matters, I would willingly have given the details; but to those who know me, this intimation will quite satisfy them that the tests have been good indeed.—Yours, W. CRISP.

A SECULARIST OUTWITTED.—Mr. Robert Robson, of Auckland Park, Bishop Auckland, sends an interesting account of the bewilderment of a secularist and sceptic in the presence of spiritual phenomena. Mr. Robson, beating about for a place wherein to hold circles, was at last driven to accept the offer of a secularist to do so at his house, the offer being made with the expectation of exposing the trickery. The physical phenomena were but few, such as the tipping and movements of the table, which, however, took place under conditions that surprised the host. But he was fairly startled when two of his own daughters were controlled, and his hitherto prayerless children offered up earnest prayers to God, whose existence they had been taught to disbelieve. And when these untaught ones, in a stream of eloquence not natural to them, gave addresses on truth and righteousness, his very heart was softened, and the hard-headed sceptic gave in to Spiritualism, which has now given him a happy home.

THE PHOTOGRAPH OF "MARY STUART."—In reference to Mr. Ferguson's letter of last week, Mrs. Burke says he was not at the sittings described by her. Mrs. Kimball states that in her capacity as a medium she accompanied Mr. Ferguson to Mr. Hudson's, with the hope of obtaining some of Mr. Ferguson's spirit-friends on the plate. In this Mr. Hudson did not succeed, but their joy was great when "Mary Stuart" was found on a plate for which Mrs. Kimball sat. This plate was damaged during manipulation, so that the photographs of "Mary Stuart" which have been described were obtained at subsequent sittings. Hence it is Mr. Ferguson's name was left out of the narrative. His enthusiasm in the matter is so great that he regrets any omission of the kind, but he will, we take it, regard this statement as satisfactory. Though the party of which he was leader did not go to Mr. Hudson's with the intention of obtaining the image of "Mary Stuart," yet they did, unlooked-for, succeed in that respect, which is in itself an argument for the genuineness of the manifestation. On that first visit, Mr. Hudson said to Mrs. Kimball: "I have been wishing for you to come. I feel sure I could get something good with you." Mrs. Kimball's reply was that she was quite unacquainted with his existence previous to that first visit. Such is the statement which has been made to us.

A SONG OF THE FUTURE.

The day is fast approaching, yea, the time has almost come,
When white-robed peace shall fill this earth, and bless the humblest
home.

When God's grand truth shall stream athwart the islands of the sea,
When every child on every soil will, like the air, be free.

The day is fast approaching when there shall not be one slave,
When tyrant's greed shall fail to crush, or fill a martyr's grave,
When King and Prince, the wide world o'er, shall shrink from lust of
power,

When autocratic blood shall blend with that of humbler dower.

The day is fast approaching when equality shall be
'Twixt man as firm as rocks that girt our "streak of silver sea,"
When wealth and work, and work and wealth, shall each for all be
planned,

When trust and love and gentleness shall flourish hand in hand.

The day is fast approaching when e'en woman shall stand forth
Upon the hills of freedom and assert her rightful worth;
No legislative shackles shall restrain her conscious right
To share with men the laurels won by liberty 'gainst might.

The day is fast approaching when the brave of every clime
Will echo hallelujahs sweet adown the stream of time,
When spirits from the higher spheres on wings of thought shall
cleave

These earthly mists and vapours dense, our conquests to achieve.

The day is fast approaching, yea, the time has almost come,
When white-robed peace shall fill this earth, and fill the humblest
home,

When God's grand truth shall stream athwart the islands of the sea,
When every child on every soil shall, like the air, be free.

Chester-le-Street.

WILLIAM H. ROBINSON.

KEIGHLEY.—Mrs. Scattergood gave an address at Keighley on Sunday evening, before starting for America, on "The Past, Present, and Future of Spiritualism." The friends gave her pathetic assurances of their continued goodwill, which made the meeting sadly interesting.

INVESTIGATOR.—The "Spiritual Harp" and "Spiritual Lyre," in one volume, cloth, 2s. 6d., contains no music. The 5s. edition is the same work, but bound in Morocco, and finely gilt. The "Spiritual Harp," with all the tunes, is 8s., and may be obtained from America to order.

ULVERSTON.—A letter to Mr. Burns contains the following:—"Your lecture appears to have had an effect, as I know of two or three sets who are investigating the phenomena, though as yet they keep mighty quiet about it."

"JOHN KING'S" MATERIALISATION.—Mr. Alfred Osborn, of Tracey Street, Kennington, transmits us a glowing account of the manifestation of "John King" and "Peter" at one of Mr. Williams's Saturday evening receptions for Spiritualists. He says, "No Spiritualist should miss the opportunity of seeing the grand majestic figure of 'John King' under the favourable conditions presented at this circle." He also adds, "Mr. Williams is of very courteous, gentlemanly demeanour, and is willing to submit to the most stringent test-conditions."

LIVERPOOL PSYCHOLOGICAL SOCIETY, ASSEMBLY ROOMS, 110, ISLINGTON.—Sunday Lectures, April, 1876; afternoon at three, evening at seven:—9th, Mr. Monck (at three p.m.), "Is the End of All Things at Hand?" Dr. Hitchman (at seven p.m.), "God's own Writing." 16th, Miss Longbottom (at three p.m.), Trance Address; Mr. Priest (at seven p.m.), "Resurrection." 23rd, Mr. Morse (at three and seven p.m.), Trance Addresses. 30th, Mr. Ainsworth (at three p.m.), "Eccentricities of Prayer;" Dr. Hitchman (at seven p.m.), "Spiritual Education." N.B.—Further particulars may be had at the rooms, or of William Hitchman, LL.D., 29, Erskine Street, President; John Ainsworth, 1, Ranelagh Street, Vice-President; Louis Roberts, 60, Oxford Street, Secretary.

MR. BULLOCK'S MEDIUMSHIP.—At a physical seance held at Mrs. Bradley's, 77, Oakley Road (Mr. E. Bullock, medium), the manifestations were of an exceedingly successful character. "Lillie" controlled the medium. Large and small hands were felt. A fan was taken from another part of the room, and the members of the circle fanned with it. Scent was sprinkled over the circle, and one gentleman having had some put in his eye (by accident), a handkerchief was taken from a lady's pocket and used to wipe the injured member. The spirit of "Daniel Watts" then appeared, and spoke through a mouth-organ which floated in the air. Each member of the circle was touched by a paper tube, almost simultaneously, at different parts of the table. Just before leaving, the spirit shook hands with all present, and thus terminated a remarkably successful seance. Miss Florence Partington, who shows promise of becoming a first-class clairvoyant, was present. One gentleman present (who till then had been a sceptic) informed us that what he had then seen was so convincing, that he would never again disbelieve in Spiritualism.—"OXONIAN," April 3.

OLDHAM.—On Sunday last Mr. George Bancroft, trance medium, delivered two addresses in the Spiritual Institute, Waterloo Street. The subject for the evening's discourse was "The Future Life; its Rewards and Punishments." It was treated in a remarkably clear and convincing manner. In the first place he showed the difficulties that the orthodox teachers laboured under in convincing people of the reality of fire and brimstone, torments for ever without the least hope of relief or release; then in contrast was placed the teaching of spirits that God being Love, gave opportunities for amendment to the most degraded wretch, who, having passed away, had suffered the gnawings of conscience and seen, as in a panorama, the awful deeds he had committed; but the spirits from higher spheres being permitted to come and lead him from his dark abode, he would eventually become himself a missionary of love to others. He then showed that Spiritualism was the great lever by which the world would be eventually lifted from its present state of darkness and orthodox slavery to a state of Millennial blessedness. The discourses were listened to with marked attention, and complete satisfaction was exhibited at the close, and hopes expressed of soon hearing him again.—J. Wood, Secretary.

Twenty-Eighth Anniversary
OF
MODERN SPIRITUALISM
AND
EXHIBITION OF SPIRIT-PHOTOGRAPHS
AND OTHER
SPIRITUAL PHENOMENA,
AS A
Testimonial to Mr. F. A. Hudson,
AND
MUSICAL ENTERTAINMENT,
AT
Cambridge Hall, Newman Street, Oxford Street,
LONDON,
ON THURSDAY EVENING, APRIL 6, 1876.
Doors open at 7, to commence at 7.30.

CHAIRMAN - - MR. T. SLATER.

ADDRESSES

BY

MR. T. SHORTER, "M.A. (OXON.)" MR. LINTON,
MRS. KIMBALL, AND MR. MORSE.

Descriptive Lecture, to accompany Exhibition,
by Mr. J. Burns.

DISSOLVING VIEW APPARATUS, WITH OXY-HYDROGEN LIGHT,
BY MR. MIDDLETON, LITTLE QUEEN STREET.

MISS D'ARCY will preside at the ORGAN, and MR. F. TINDALL
at the PIANOFORTE.

PROGRAMME



OVERTURE of "Oberon," (Carl Maria Weber). COLONEL GRECK.
CHAIRMAN'S OPENING ADDRESS.

GIPSY CHORUS (from the "Bohemian Girl") *Balfe.*
Mr. T. Shorter.—Address.

Mrs. VAUGHAN, Reading—"The Jackdaw of Rheims"—*Barham.*
Mr. W. J. GRIFFITHS, Song—"The Death of Nelson."

DISSOLVING VIEWS.—PART I.

A. J. Davis, the Forerunner of Spiritualism.
"The Dawning Light." View of the Homestead at Hydesville in
which the Phenomena were first observed, 28 years ago.
Miss Kate Fox-Jencken, the First Interrogator of the Spirits.
Mr. Slater, our respected Chairman.
Mr. T. Shorter, our Veteran Journalist.
Mr. D. D. Home, an Early Medium in this country.
Mr. B. Coleman, who did so much to publish the Facts.
Mrs. Emma Hardinge Britten, the Pioneer of Public Meetings.
The Davenport Brothers, and Mr. W. Fay.
Mr. R. Cooper, a Pioneer Journalist.
Mrs. Guppy-Volkman, Medium for Physical Phenomena.
A Gigantic Lily, brought by the Spirits at her Circle.
Wreath of Flowers presented by Spirits to Mrs. Berry.
Mr. Peebles, who established regular Sunday Meetings.
Drawing after Nature, by Mr. Rippon.
Direct Writing, done on a Slate.
Direct Writing, done inside of a paper-pad, while tied up in a port-
folio, and locked in a portmanteau.
Portrait of "Robert Bruce," drawn by Mrs. Reed in Darkness.
Portrait of "Minnie," Ditto ditto.
Portrait of a Recognised Spirit Ditto ditto.
Head of Jesus, Direct-Drawing, Duguid Medium.
Direct Drawing, done in a Sealed Envelope.—Duguid, Medium.
Photograph of Odic Flames.

Mr. J. Ashman, with Halo of Healing Aura over his hand.
Mr. Regan, with Halo of Healing Aura.
Dr. Mack, with Local Patch of Aura.
Dr. Mack, enveloped in Healing Aura.
Mr. Hudson, obscured by Photographic Aura.

MISS D'ARCY—Organ Solo.

MISS SEXTON, Song—"The Forsaken"—*Gabriel.*
"M.A. (OXON.)"—An Address.

MR. J. HUSK, Song—"O my Lost Love"—*Alfred Plumptre.*
THE PHANTOM CHORUS, from "La Sonnambula."

DISSOLVING VIEWS.—PART II.

SPIRIT-PHOTOGRAPHS BY MR. HUDSON.

Mr. Guppy, sitter. The First Spirit-Photograph.
Mrs. Burns and "John King."
Mrs. Richmon and her Spirit-Daughter.
Signor Bettini and Recognised Spirit-Form.
Lieutenant-Colonel Stuart and Spirit-Brother.
Group and Recognised Spirit-Form.
Mr. John Davidson and Recognised Spirit-Form.
Mrs. Stones, Miss Young, and Spirit-Form.
George, Prince of Solms, and Spirit-Form wearing a Crown.
"M.A. (OXON.)" and Ancient Spirit.
Colonel Greck and Mrs. Olive's Spirit "Sunshine."
Mr. Williams and "John King."
Mr. Sutherland and his Spirit-Mother.
Mr. John Beattie, Photographer and Recognised Spirit.
Mrs. General Ramsay and Daughter.
Mr. J. Clark Ferguson and Spirit-Form.
Mr. Martheze and Spirit-Form.
A Lady and Spirit-Form Recognised.
Mrs. Everitt, Mr. Adshead, and Spirit-Form.
Miss Greenhalgh, Mr. Madden, and Spirit-Form.
Mrs. Kerus, Mr. Lowe, and the Spirit "Snowdrop."
Mr. A. R. Wallace and his Spirit-Mother.
Miss Wood, Miss Fairlamb, and the Spirit "Pocha."
Mr. Hunter and "Cissy."
Miss Fairlamb, Miss Wood, and "Cissy."
Miss Wood, Miss Fairlamb, and "Minnie."
Gentlemen and Spirit-Form.
Dr. Mack and his Spirit-Mother.
Dr. Mack and Spirit-Friend Recognised.
Mrs. Kimball and "Silverlight."
Mrs. Kimball and "Mary Stuart." (Three Photographs.)
Mr. Linton and Spirit-Form.
Miss Lottie Fowler and Spirit-Form.
Miss Lottie Fowler and Spirit-Hands.
Miss Lottie Fowler and her Guide, "Annie."
Mr. Hudson and his Spirit-Guides.

MISS D'ARCY—Organ Solo.

PRESENTATION TO MR. HUDSON,

BY

COLONEL GRECK.

MISS ANNES, Song—"The Lover and the Bird."

MRS. KIMBALL—Address.

MR. BUNN, Reading—"The Charity Dinner."

MR. LINTON—Address.

MR. F. TINDALL, Overture, Pianoforte—composed under Spirit-
Influence.

DISSOLVING VIEWS.—PART III.

Four Spirit-Photographs by Mr. F. W. Parkes.

Seven Spirit-Photographs by Mumler.

One Spirit-Photograph by Hazeldine—Mr. Gerald Massey and
Spirit-Form.

Direct Spirit-Photograph.

Mr. Everitt, Pioneer Demonstrator of the Phenomena.

Mrs. Everitt, Medium for Direct Writing, Spirit-Voice, Perfumes,
Lights, &c.

Messrs. Herne and Williams, Mediums.

Dr. Newton, the Healer.

Mr. J. J. Morse, Trance-Orator.

"Tien-Sien-Tie," Mr. Morse's Guide, from a Painting by Anderson.

PHOTOGRAPHS OF MATERIALISED FORMS.

"John King," photographed by Hudson, at Colonel Greck's.

"Katie King," through the Mediumship of Mrs. Corner, née
Florence Cook, in the presence of Dr. Gully.

Mrs. Corner, née Miss Florence Cook.

Dr. Hitchman, Medium, and Materialised Form, all photographed
at the same time.

Sitters, Medium, and Materialised Form of a Lady.

Five Sitters, Medium, and Spirit-Form.

Mr. and Mrs. Burns, Medium, and Materialised Form of "Robert
Bruce."

Picture of Materialisation Seance, painted by Mr. J. A. Beer.

Mr. T. L. Harris, the Poet and Preacher.

Mrs. Cora L. V. Tappan, Inspirational Orator.

The Lecturer.

MR. F. TINDALL—Organ Solo.

MR. MORSE—Address.

MISS EVELYN WARD, Song—"Birdie's come."

MR. B. CARTWRIGHT, Reading—"Battle of Naseby"—*Macaulay.*

MR. WARD, Song.

STANDARD WORKS ON SPIRITUALISM AT COST PRICE.

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

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

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

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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

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

THE SCATTERGOOD TESTIMONIAL FUND.

To the Editor.—Sir,—Mr. Scattergood, being paid off last week in consequence of dull trade, and not feeling justified in remaining here idle, sailed on Monday for Boston. Mrs. Scattergood intends to sail the latter end of the first week in May. Under these circumstances the presentation will be made in the Old Court House, Union Street, Halifax, on the evening of Tuesday, May 1. Tea on the tables at half-past five; business to commence at seven o'clock. Admission to tea, 1s.; after tea, 6d. each.

In connection with the testimonial fund, addresses will be delivered at the following places, by the friends whose names are attached, and who offered their services free of charge:—

Sowerby Bridge, Sunday, the 9th inst., at half-past two and half-past six, trance addresses by Mr. Jackson.

Bolton, Mr. Johnson, at half-past two and half-past six.

Liverpool, the 16th inst., at three p.m., by Miss Longbottom, an address in the trances; evening at seven, by Mr. John Priest, subject, "The Resurrection;" to be followed by Miss Longbottom.

Keighley, the 23rd; speeches and seances—will be given next week.

Manchester, the 23rd, by Mr. John Lamont, at half-past two, "The Facts and Phenomena of Spiritualism;" evening at half-past six, "The Practical Lessons of Spiritualism."

Halifax, the 30th inst., by Mr. J. J. Morse, at half-past two and half-past six; trance addresses.

Oldham, the 30th, at half-past two and half-past six, by Miss H. Longbottom of Halifax.

Several other places are arranging for services, which will be duly announced. Special collections will be made at all the above services for the benefit of the fund.

The committee respectfully solicit subscriptions to the fund from Spiritualists in London and the provinces, which can be sent by P.O.O. or stamp to the undersigned, or any members of the committee.

(Signed,) JOHN LAMONT.

199, London Road, Liverpool.

To the Editor.—Sir,—On behalf of Mrs. Scattergood I am requested to say that in accordance with a frequently expressed wish on the part of several of the friends in London that she would visit the metropolis, Mrs. Scattergood fully intended to do so till about a fortnight ago, when she found that the state of her health rendered it impossible for her to gratify the kind wishes of the friends or her own inclinations in the matter. Mrs. Scattergood considers this explanation due to yourself and other friends, seeing that she was several times announced in the *Medium* to visit London.—J. LAMONT.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Popular speakers for April:—11th, Mr. J. J. Morse, trance address; 18th, Mr. A. D. Wilson, inspirational address; 25th, Mr. J. Cartwright, "Mr. Spurgeon and his Gospel of Sodom."

BIRMINGHAM.—It is proposed to hold a conference and tea-party at the Atheneum on Easter Sunday; meetings to commence at eleven a.m., and three and seven p.m. The Spiritualists of Worcester, Coventry, Leamington, Wolverhampton, Dudley, Walsall, Bromsgrove, and any other places in the Midland district, are invited to attend, with the view of arranging a system of periodic propaganda meetings at their several localities, including camp meetings during the summer. Those persons who intend to be present are requested to communicate with the undersigned, in order that arrangements may be made for dining (with brethren here) and for the tea-party.—ROBERT HARPER, Soho Hill, Birmingham.

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

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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.

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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.

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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, glee 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. SWAINE, Hon. Sec.

ANNUAL TEA-PARTY AND FESTIVAL AT OLDHAM.

The Oldham Spiritualists intend to hold their annual tea-party and festival on Good Friday, April 14, 1876, in the Temperance Hall. Tea on the tables at half-past four p.m. After tea addresses will be delivered by Mr. Wood of Halifax and other mediums and friends.

The meeting will also be enlivened by a party of glee singers, who have promised their services for the occasion. A celebrated concertina player will give selections on the English concertina. Recitations and readings will also be given by members and friends. Tickets for the tea and meeting, ninepence each; children, sixpence each. Admission after tea, threepence each.

On Easter Sunday, April 16, two addresses will be delivered in the Temperance Hall by Mr. Wood of Halifax. Collections at the close of each service. Tea will be provided in the Spiritualist Institution, Waterloo Street, for friends coming from a distance. Tickets, eightpence each.

SEANCES AT THE SPIRITUAL INSTITUTION.

On Friday last Miss Eagar's seance was very successful. It being the anniversary of Spiritualism, a pleasant remembrance of the fact was expressed. Miss Eagar's new control gave a very nice speech. Mr. Wallace was also controlled in an agreeable and instructive manner.

On Monday evening the Star Circle met as usual. The proceedings chiefly concentrated on a lady who is under development. She was agreeably influenced in various ways; and then Mr. Wallis, under the control of "Standardbearer," gave a very good diagnosis of her condition and surroundings, with suitable advice and prognosis of future usefulness. Mr. Robson's control recommended that in such circles where there is no leader, the mediums should arrange amongst themselves who should first be controlled, and not wait on each other, which wasted the time and dissipated the influence. A number of other minor phenomena occurred, indicating a considerable wealth of mediumship in the circle.

SUNDAY SERVICES AT CAVENDISH ROOMS.

On Sunday last, in the absence of Dr. Sexton, Mr. J. W. Farquhar occupied the platform at the above rooms. He delivered a very able and interesting discourse on the "Relation of Christianity to Judaism." On Sunday next the Rev. F. R. Young will deliver a discourse. Services at seven o'clock.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

OLDHAM.—The meetings will not take place as previously advertised.
STOCKPORT.—On Sunday next, April 9th, Odd Fellows' Hall. Medium, Mr. Quarby.

Committee : Mr. Rutland, Mr. Rogers, Mr. Hartley,* Mr. Dawson.
BLACKBURN.—On Sunday, April 16, Co-operative Hall, Simmons Street, off Preston Road. Medium, Mr. Quarby of Oldham.

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

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JAMES SUTCLIFFE.

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The Committee beg to tender their best thanks to Mr. John Ainsworth of Liverpool for the very able and eloquent addresses delivered by him at Macclesfield on Sunday last, which have left an excellent impression in the town, and for which Mr. Ainsworth would not receive even his travelling expenses.

MR. MORSE'S APPOINTMENTS.

LONDON.—Tuesday, April 11th, Quebec Hall, Great Quebec Street, Marylebone Road. Evening at 8 o'clock.

BISHOP AUCKLAND.—Friday, April 14th. Good Friday Festival. Town Hall. Evening at 6.30.

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. Admission free on each occasion.

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

HALIFAX.—Sunday, April 30th, in aid of the Scattergood Testimonial. Social meeting on Tuesday, May 2nd.

NEWCASTLE-ON-TYNE.—May 7th.

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

Mr. Morse is now in town. He will remain until April 12th. Provincial 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.

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

April 9.—Glasgow.

April 12.—Seghill, Northumberland.

April 13.—Blyth.

April 17.—Seaham Harbour.

May 1 and 2.—Rushden.

Dr. Sexton will be in Lancashire and Yorkshire early in May, and will be glad to receive applications for lectures. All communications to be addressed to Dr. Sexton, 75, Fleet Street, London, E.C.

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CHAPTER IV.—Work and Rest	CHAPTER XI.—Growth, Marks, &c., that are Enemies of Beauty
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JAMES A. SALWAY, 32, John Street, Oldham, begs to acknowledge the receipt of two large parcels of books and tracts, the generous gift of John Scott, Esq., Belfast.

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

SUNDAY, APRIL 9, Healing Seance by Dr. Mack at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, APRIL 10, "Star Circle," at 8. (Private).

TUESDAY, APRIL 11, Mr. Hudson's Committee, at 8.

WEDNESDAY, APRIL 12, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, APRIL 14, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 8, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, APRIL 9, 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, APRIL 10, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advt.

TUESDAY, APRIL 11, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 7. Admission, 2s. 6d.
Mrs. Prichard's Developing Circle for Clairvoyance, at 10, Devonshire Street, Queen Square, W.C., at 8. Admission, 2s. 6d.

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

WEDNESDAY, APRIL 12, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.
H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.
21, King Arthur Street, Clifton Road, Peckham, at 8. Admission, 6d.

THURSDAY, APRIL 13, Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8.
Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

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

FRIDAY, APRIL 14, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 8. Admission, 2s. 6d.

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

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

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, See Advertisement. THURSDAY, Developing Circle at 8; Members only. FRIDAY, Materialisation Circle at 8; Members only. SATURDAY, Seances 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, APRIL 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hackney, 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 Meeting at 10.30 a.m. and 6 p.m.

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

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

GLASGOW, Public meeting, 6.30 p.m., at 184, 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. R. Station). Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

TUESDAY, APRIL 11, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, APRIL 12, 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 circle. Mediums only. 6 to 7, 165, St. Vincent Street.

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

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

THURSDAY, APRIL 13, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

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

FRIDAY, APRIL 14, LIVERPOOL, Islington Assembly Rooms. Committee Meeting at 7.30 p.m.; Debate at 8.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM. Mrs. Groom, 185, St. Vincent Street. Development circle. Mediums only. 6 to 7.

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

SALFORD, Temperance Hall, Regent Road at 8.

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