



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

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

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**NINE YEARS OF SPIRITUAL SERVITUDE.**

It is just nine years this very week since the **MEDIUM** was projected as a weekly organ. For two years previously it had been published monthly. I was urged by the invisible workers in our Cause, as well as by those in the flesh, to establish a weekly paper. Another monthly organ was then in existence, the editor of which had established it with the ostensible purpose of making it weekly. I hoped he would do so, and save me the task of taking additional work and responsibility upon my shoulders. He failed to fulfil the demands of the time, and did not issue his sheet weekly till some time after the **MEDIUM** was established. I was therefore the pioneer in this line of work, and entered the field at the urgent demand of a long-felt public want.

To establish the weekly organ of an unpopular Cause: how few realise the terrible doom which looms over the devoted head of one who undertakes such a work! It is written of an ancient spiritual worker, that when a great trial was about to be presented before him, he said: "O my Father; if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt." How painfully I realised the bitterness of spirit which could wring such an exclamation from human lips, yet fragrant with the sweetness of love divine. To attend to the laborious duties of a weekly paper would take much time, and already I was over-worked, even to physical debility; the intellectual and spiritual qualities required I could not lay claim to, and the sense of my incapacity and unworthiness overwhelmed me; but in addition, I was the poorest amongst Spiritualists, and with my time almost entirely absorbed by spiritual work, I had not the opportunity to earn a competency wherewith to start a paper, and where would the money come from? At last I was constrained to acquiesce, if the means to make a beginning were forthcoming. No appeal was made, no programme of meritorious service sketched out, but without any request from mortal, Miss Euphemia Dickson came in and placed a £5 note on the table, for what special purpose she did not state. That, I said, is towards payment for the first number; and so the work was commenced.

Under the circumstances, it is impossible to conceive that the **MEDIUM** was started as a speculation to make money, for, in the nature of the case, it was sure to involve a heavy and irretrievable financial outlay. It could not give ease or grandeur to the projector, but was certain to entail continuous slavery, from which there could be no escape, and for which there would be no reward whatever. It was not to be expected that the undertaking would bring to its promoter personal renown and a proud intellectual position, but rather that he would be visited by the jealousy and enmity of his undeveloped brethren, and the lofty scorn of the world—secular and saintly. It was, however, a certainty that the **MEDIUM**, projected by the spirit-world to effect spiritual purposes, would succeed in that respect, and such has been the case, and most abundant has the spiritual harvest been.

The readers of the **MEDIUM** well know what the work of these nine years has been. In that time this paper has been a free organ to every worthy worker, and possibly to some unworthy ones, but it has never been the creature nor instrument of any mortal or purely worldly purpose whatever. It has entertained the missions of individuals only as the external agencies in effecting spiritual work. Spiritual truth and the welfare of humanity have alone been the aim kept steadily in view, and which have secured an influence and world-wide celebrity for this paper which no human patronage could have bestowed.

How true it is also, that the bitter cup which my soul prayed so earnestly to be relieved of at the beginning, has been drained to the dregs. The chief opposition which I have experienced these nine years has come from avowed Spiritualists—even those whom I had befriended,—and that opposition is in full force at this day. All forms of malice and injury short of personal assault have been resorted to, and the attempt has been made by organised bodies and the servants of men and of presumed spirits to ruin my reputation, beggar my position, and upset my spiritual work. These blind ones have persuaded themselves that Spiritualism is a selfish struggle for personal aggrandisement and individual supremacy—sordid objects which, before God, I declare never stained my soul's garments, and no man can impute them to me. Father, forgive them in their ignorance and utter unspirituality, is all I need say on this point.

The financial burden has been a continual thralldom that I would not have endured, no, not for dear life itself. Only the sustaining strength of those spiritual hands, for whom I act, has enabled me to go through with it. Empty-souled spiritual—"anti-Christ" schemes have fattened Jesuits in the name of Spiritualism at a higher annual emolument than has been bestowed on the Spiritual Institution to carry on its evangel of love and light to thousands upon thousands of earth's children in all parts of the world. To plead for means to maintain this work, I have had to sacrifice every dear sentiment of a truly sensitive and lofty spirit, in which independence is the most sacred chord, and yet this last year of fearful commercial depression, in which means were more needed than ever, the revenues have fallen nearly £100 short, and the current year has opened thus far in a worse condition. The service that is rendered for this annual contribution is so disproportionately large that the wonder is how it is possible to accomplish so much with so little. The answer is given in the third point: the fearful strain put upon myself and those associated with me.

A series of dangerous illnesses has afflicted myself and my wife, purely the result of the intense exertion and anxiety which have been forced upon us unremittingly during the last dozen years. These attacks have been of the most serious character, and have had a peculiar effect on body and mind. My last affliction was diphtheria in December, from which I have never had an opportunity to recover. I am therefore so weak, and sensitive to weather and personal influences, that the least exposure brings prostration and incapacity for usefulness.

These attacks have been a work of development, and I am now more capable, in reality, to perform spiritual work than I ever was before. My physical system has been purged of gross humours, so that the more interior elements of my nature have greater opportunity for expression. I am more susceptible to the ministrations of the more exalted spiritual spheres, but less able to cope with the difficulties and the inharmonies of the lower mundane spheres. I require different "conditions," and have to observe the laws of mediumship or suffer. I am also undergoing development still, and am therefore in a critical state.

My nine years of spiritual servitude has this week culminated in such utter prostration and deprivation of necessary means, that it is impossible for me to get out the usual issue of the **MEDIUM**. On the Thursday morning I put these thoughts and paragraphs together, to let my readers know how it is that they have not their usual paper. If they want it I shall be glad to supply it, if favoured with the means and conditions. On every hand I hear phrases of intense satisfaction at the work I have done in Spiritualism. It is said that even my enemies admit the claims of my



work. I really did not know that I had "enemies." But, with a very few exceptions, what matters it whether they be enemies or friends, if they permit the object of their laudations to positively perish of want and suffering. I am sickened at those cold-hearted, caunting hypocrites, that waste my time asking me to read their fulsome nonsense as to my faring as other pioneers have done, but that I will be well cared for in the spirit-world. Such men must be murderers at heart. I thank God that it has not been my principle to wait till I get to the spirit-world before I do my duty or enjoy the recompense of a clear conscience, and if my nine years' work has evoked an opposite sentiment, there must be something very much the matter with those who entertain it.

I know that these statements will be read with pleasure by some, with contempt by others, with sincere sympathy by the few, and over-looked as uninteresting by the many. The man who suffers for the sake of principle is always friendless and spitted upon. The glory of the spiritual, if there be any, is not seen, and the degradation of the outer man is regarded with aversion and disgust by worldly eyes. This is the deepest pang in the wounded soul. The greatest heroes and benefactors have borne death and ignominy, with none to plead for them or interfere, and yet the world whom they have served and given life for, stands and looks on with helpless indifference. I am no hero, no benefactor, I give myself no airs; but this I know, that life and the means of existence are as dear to me as if I were more worthy of these great blessings.

I state these remarks with no request appended. They are a part of the history of Spiritualism. They are evidence that punishments of the severest kind are yet visited upon the promoters of a fuller enlightenment, and that Spiritualism has not yet become so far a realised truth that its adherents can save from the worst of hardships those who faithfully serve them, and systematically set apart a fraction of worldly means to sustain the advocacy of spiritual truth. I am not indifferent to the great kindness which has prompted some rich and many poor and harassed ones to sustain this Cause. In the name of humanity I thank them, and have to say that their kind gifts have all been returned to the world, with much more added.

A cycle of nine years is completed, and I end it where I began: with faith in spiritual truth and guidance. I have received no promises. I have been bolstered up with no knowledge of future movements. Whatever conditions and my capacity will permit, I am ready to perform—even to shedding my last drop of heart's blood; but of myself I promise nothing. My words are to man, but my desire is to God, and there let it remain.

J. BURNS, O.S.T.

P.S.—I wish it to be distinctly understood that my solvency as a man of business is not in any way invalidated by the above statement. The publication of the MEDIUM is not a part of my "business," but a spiritual work entailing great loss, which I am unable to bear without more hearty co-operation on the part of others.—J. BURNS.

#### SPIRIT-PREMONITION AND GUARDIANSHIP.

To the Editor.—Dear Sir,—Some most startling events have taken place in our midst during the past week, which will show to your readers with what care and watchfulness our interests in this world are guarded by the spirits of the dear friends that have preceded us. For the past two years we have held a seance on Tuesday evening of every week, attended by a few friends outside our own family. On the opening of the seance of Tuesday evening last, a message was written (automatically) through my son, who has very fair mediumistic power,—which message we will call the warning. It was as follows:—"An event will happen to one of you within the next week, which will cause you some disquietude; it will occur when you least expect—you see! I cannot tell you what it is; I cannot tell you any more." This was communicated by the spirit of my sister "Clarissa," who has on several occasions before given us very nice messages. On the receipt of such information, each naturally felt a little disturbed, thinking it might happen to themselves. The seance continued, and my son was several times levitated until he must have nearly touched the ceiling, which in our Roman houses is very lofty. At the close of the seance we said to each other, "We shall mark if anything comes of the prediction."

When my family met the next morning at the breakfast-table, my son related what appeared to him to be more a vision than a dream, that occurred to him during the night. It appeared to him that robbers had entered the house by his bedroom-window, went to my cabinet, and having abstracted therefrom a quantity of money with other articles, returned, and again passed through his bedroom. He, seeing in the hand of one my large folding purse, in which I generally keep money, jumped out of bed to come and tell me, and brought with him the purse of money; which, it appears, he in some manner got from the robber. He said they tore his nightshirt down the front, and that on it he saw a spot of blood; that we went to see what they had taken, and found the cabinet-drawers all locked and to all appearance undisturbed. Such was his vision or dream. Now this, following upon the warning given the evening before, made me feel that it was a matter not to be neglected. I thought much of it during the day (Wednesday), yet I did not remove the cash—about £500—until the following day; perhaps I should not then have done so, had I not myself dreamt during the night that I had removed it and placed it in a certain place more secure. Thus, as soon as I arose on Thursday

morning, acting upon my dream, I removed the money, and placed it in the place indicated.

Thursday night passed without any occurrence; but on Friday night, or rather Saturday morning, came the confirmation of the warning and dream. At about 2.30 on Saturday morning my wife and self were disturbed by the loud crashing of a door, simultaneously followed by a terrified cry of "Pa" repeated several times. By the sound of my son's voice, I knew he was making for my room, his bedroom being some fifteen yards distant from mine. Immediately on the first cry of "Pa," I jumped out of bed and rushed to unlock my bedroom door, and had it open just as he arrived. In he rushed, with terror depicted on every feature—and, behold, in his hand was convulsively grasped the purse; his night-shirt was cut down the bosom, and ripped across the front; a spot of blood was visible on the shirt; a very thick flannel chest-protector, which he always wore, was cut cleanly through, the length of a finger, while on his breast was a downward cut, about an inch long, not much more than a scratch. He was first disturbed in his sleep by the noise of his bedroom-door striking against the wall; a moment after it struck again still louder, just as it would by a person passing and pushing against it. On the second rap he became alarmed, jumped out of bed, and made a rush for my bedroom. On crossing his room, which was very dark, he came in collision with a man with such force that it nearly knocked him backwards; in trying to save himself he caught hold of something with his hand, which he held firm; he rolled against the door, which was open, and made for my bedroom, calling out at the top of his voice, as before stated.

As soon as I could get my trousers and slippers on, I took a revolver and went to his bedroom, which I found in great confusion; the ground covered with different things they were carrying off, which in their flight they dropped; the double window wide open, and the corner of the lower pane of glass cut out, which enabled them to put the hand through from the outside, and raise the bolt that secured the window within. We then went to the room containing the cabinet; here everything seemed at first sight all right; I took my keys and opened the drawer, and found the purse absent, including about six hundred francs, that I had received the day before, and left in the cabinet. When my son gave the purse into my hands, I saw that it contained money, and concluded the six hundred francs missing from the cabinet were inside; but on further examination we found the purse to contain only one half of the money lost. On looking the second time at the cabinet we found long pieces of wood on the carpet, which immediately testified how it was managed without disturbing the locks.

The cabinet is shaped something like a modern pianoforte on each side. One side is arranged as a secretaire; the other is a series of drawers for the reception of instruments. The drawer opposite the one in which I kept the cash was taken out, the partition broken away, and the plunder drawn out from behind, after which the drawer was replaced. The police were called as quickly as possible, yet no trace of the delinquents was discovered after they left our premises. Four of my servants were taken under arrest, and detained the whole day, to my great inconvenience; of their honesty I was perfectly satisfied. The officials of the public safety are making most praiseworthy exertions to discover the guilty ones, but I have not much hope of their success. I can only feel grateful to the Almighty that He did not permit the dagger to complete its fatal intention.

Who can say, after such decided proofs of spirit-guardianship, that they do nothing from which we receive a benefit? Had it not been for their kind premonitions, I should probably have been at the present time £500 the worse off.

The foregoing is a plain statement of facts just as they occurred, which might prove to your readers that the spirits of those passed on have not only the power of communicating with us, but of affording us great protection from dangers unseen in the future.—Permit me to remain, yours truly, CHARLES J. CURTIS.

93, Piazza di Spagna, Rome, March 21.

Mr. TYERMAN sailed on Tuesday. His farewell *soirée* on Monday evening was a pleasant affair. A report is crowded out this week.

EXCELLENT physical manifestations are reported as having taken place at Mr. Clarence's seances, at 73, Saltoun Road, Brixton. Tickets gratis, are supplied at this office.

PRESTON.—J. Burns, O.S.T., is expected to lecture in the Temperance Hall, Preston, on Friday evening, April 4. He has been invited on account of an Asheroitian performance, which has recently been given in the town.

DOUGHTY HALL is now in the hands of a fresh landlord, and for the present the Free Gospel of Spiritualism will be taught at the Spiritual Institution, 15, Southampton Row, W.C., on Sunday evenings at 7 o'clock. Mr. Burns will deliver an Anniversary Discourse on Sunday, March 30.

MR. T. DOBSON reports very powerful physical manifestations as having occurred at a seance given by Mr. R. Brunskill at Bishop Auckland. The articles in the room were freely showered upon the table and sitters. Spirit-lights were shown, and lastly, the medium was levitated as high as those holding him could reach.

MR. WILLIAMS'S Saturday evening seances at 61, Lamb's Conduit St., are crowded with distinguished visitors, and the manifestations are of an extraordinary character. A spirit, at a recent seance, addressed, in direct voice, a Dutch gentleman present, in idiomatic Dutch, impossible to have been acquired from books. It thoroughly satisfied the visitor of the identity of the spirit.



## DR. J. V. MANSFIELD, THE AMERICAN TEST-MEDIUM.

To the Editor.—Dear Sir,—I have heard that there is a likelihood of Dr. J. V. Mansfield, of New York, visiting England; and having had opportunities of testing his mediumship whilst in America, I may be permitted to say a few words thereon, to help to prepare our friends in this country to avail themselves of his services, should he come here.

Dr. Mansfield is one of the oldest and best-tried mediums in America. As a man, he is genial, gentlemanly, and prepossessing; as a medium, he is usually very reliable and satisfactory. I had some private sittings with him while in New York, on which occasions I wrote questions to several spirit-friends, most of which were promptly and correctly answered through the medium, though he could not have had any knowledge of, or clue to what I had written.

Dr. Mansfield is also good at giving tests before a public audience—a gift which but few of our mediums possess. After one of my lectures in Brooklyn, he described, and gave the names and relationship of several spirits whom he saw standing beside parties in the hall; and in each case his statement was pronounced correct. I had in my pocket two written questions addressed to departed spirits. They were in sealed envelopes, so that the Doctor was totally ignorant of them; yet he gave on the platform the name of each spirit, and an appropriate answer to the questions I had proposed. Facts like these speak for themselves. I could relate a number of other instances which I had on the best authority, in proof of his fine gifts as a medium, but want of time forbids. Should he visit this country, our friends will have an opportunity of seeing him, and judging for themselves; and if I am not very much mistaken, he will more than justify the opinion I have thus briefly ventured to express of his qualities as a man, and his powers as a medium.—Yours fraternally,

JOHN TYERMAN.

## HAPPY EVENING AT NEWCASTLE.

ANNIVERSARY OF MODERN SPIRITUALISM.

A Tea and Happy Evening will be held at the rooms of the Newcastle Spiritual Evidence Society, on Monday, March 31, to celebrate the 31st anniversary of Modern Spiritualism. A cordial invitation is extended to all friends of the Movement, and it is hoped that all who can will come and enjoy themselves. Several well-known mediums are invited and expected to be present. During the evening a few short trance and normal addresses will be given, the intervals being occupied by vocal and instrumental music, recitations, negro entertainment, &c. Tea on tables at 6 p.m. Tickets for Tea and Entertainment, 1s. each. children half price. Admission after 8 p.m., to entertainment only, 6d. each.

PELTON FELL.—Miss E. A. Brown opened a new centre of work here on March 17 and 18, by the delivery of two lectures to large and deeply-interested audiences. This lady promises to become one of the most impressive spiritual teachers of the day, and is said to have developed her powers in a high degree of late.

DERBY.—We had an excellent lecture through the mediumship of Mr. J. J. Morse last Sunday evening, subject—"Death, its Facts and Philosophy, in the Light of Spiritualism." One of Mr. C. Parker's new hymn tunes was sung for the first time in public, the tune is named after Mr. Morse's Guide—"Tien Sien Tie." It was much praised. The Psychological Society will have a tea party on April 11th, Good Friday. A selection of Mr. Parker's new tunes will be played by the instrumentalists of the society, after which Miss Brown will deliver an address in the trance state. Part 2nd, dancing. Mr. J. Burns, O.S.T., is expected to visit Derby soon.—J. MAYLE, Hon. Sec.

THE VACCINATION TYRANNY.—Another summons against Mr. Tebb will be heard at the Marylebone Police Court, near Edgware Road Station, on Monday, the 31st instant, at 2 o'clock; being the thirteenth prosecution instituted in this case by the ferocious guardians of St. Pancras. As the state of Mr. Tebb's health will not permit of his conducting his own defence, as in previous prosecutions, the services of Mr. Thomas Baker, barrister, of the Inner Temple, have been retained. We hope there will be a large attendance of friends to show their silent protest against the enforcement of one of the most diabolical enactments of this age. To use the words of Professor F. W. Newman, "to punish parents for struggling to keep their children's blood inviolate, is a form of tyranny unheard of until modern times, and emphatically disgraceful as it is impious."

FLORENCE.—Writing under date of March 6, a correspondent says a seance was held on the previous evening, when a spirit spoke through the medium, saying he was "very unhappy, but knew he had deserved to suffer, for, though a devout believer in Spiritualism, he had not acted up to its precepts. He had been arrogant and uncharitable. He thanked me for having written to you, as he said you would probably be the means, at some of your spiritual seances, of improving his condition. He was in a very humble and contrite frame of mind, and entreated us all to look to ourselves, that we should suffer no root of bitterness to spring up in our souls, for belief without practice was not enough." The deceased gentleman alluded to was an eminent pamphleteer in favour of the re-incarnation doctrine. His work was too much an unhappy quarrel about opinions. We knew him personally, and extended to him our friendship, which we continue, with the assurance that our heart is still open to his appeals.

SHEFFIELD.—On Thursday evening, March 6, Mr. E. W. Wallis gave a trance address, in the Cloak Room, Temperance Hall, on "What are your views respecting the Future of Man? or, in other words, Describe the Spirit-world," which was selected from a number of other subjects by the audience, numbering from between seventy to eighty persons. The guides of Mr. Wallis handled the subject in a very able and exhaustive manner, the audience throughout listening with the most profound attention. After the close of the address a number of questions were asked and replied to in the most effective manner, eliciting the admiration of the audience,—one very intelligent gentleman saying that he had never heard anything like it before. Spiritualism is not dead in Sheffield, as some seem to think; the work is reviving. The room was so crowded on this occasion that in the event of Mr. Wallis coming among us again, we should be obliged to take a larger room. This speaks well for the impression Mr. Wallis's guides have made on Sheffield people, so that we are not so anti-spiritual after all.—W. S. HUNTER.

## A MISSION SUGGESTED.

To the Editor.—Dear Sir,—I make an appeal through your columns to the Spiritualists of Lancashire. What a good thing it would be if, say, some well-known healing medium, like Dr. Mack, and a good lecturer, say yourself, without flattery, were to have a raid North. A series of meetings might be got up, and produce results that would be remembered as long as Spiritualism is Spiritualism. I should think a good test medium would do well in Manchester.—Yours respectfully,  
21, Trafalgar Street, Ashton-under-Lyne. S. H. QUARMBY.

## MR. MORSE'S APPOINTMENTS.

CARDIFF.—Sunday, March 30. Town Hall. Subject: "The Children of God." Evening at 6.30. Monday, March 31. Same place. Evening at 8. Subject chosen by the audience.

NEWCASTLE-ON-TYNE.—April 6 and 7.

LOW FELL.—April 8.

EDINBURGH.—April 9.

GLASGOW.—April 13 and 14.

LIVERPOOL.—April 20 and 21.

BIRMINGHAM.—April 27.

BURTON.—April 28.

Mr. Morse is open for engagements in all parts of the united kingdom. Address all letters to him at Elm-Tree Terrace, Uttoxeter Road, Derby.

## MR. E. W. WALLIS'S APPOINTMENTS.

(Address—35, Blurton Road, Clapton Park, London, E.)

LONDON.—Marylebone Association, Quebec Hall, Sunday, March 30 at 6.45; subject—"The Rise, Progress, and Future of Spiritualism." Tuesday, April 1, at 8.30; subject—"Righteousness: an Examination and Application."

Dalston Association, 53, Sigdon Road, E., March 27, at 8.

Week's work for Lancashire Committee, April 6 to 11.

ASHINGTON COLLIERY.—April 12 and 13. NEWCASTLE.—April 20 and 21

WEST PELTON.—April 16 and 17. GLASGOW.—April 27 and 28.

## NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

Sunday, March 30, at 6.30 p.m. Trance Address. Miss E. A. Brown.

Admission free. A collection to defray expenses.

Sunday, Seance at 10.30 a.m.—"Form Manifestations."

Tuesday, " " at 8 p.m.—"Physical Manifestations."

Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.

Thursday, Seance at 8 p.m.—"Form Manifestations."

Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).

At No. 1 INSTITUTION SEANCE on Friday evening the controlling spirit gave a discourse on Temperance through Mr. Towns.

DALSTON ASSOCIATION, 53, Sigdon Road.—Mr. C. W. Pearce will read a paper on "A Brief Inquiry into the Representative Character of the Great Pyramid," on Monday evening, April 7, at 8.30.

THERE will be two services at Cavendish Rooms on Sunday: in the morning at eleven o'clock, and in the evening at seven o'clock, to celebrate the thirty-first anniversary of Modern Spiritualism.

MR. J. J. MORSE has offered to give a number of seances, and otherwise promote a testimonial to Mr. T. M. Brown, before his departure for a foreign country.

WEST AUCKLAND.—A conference will be held at the house of Mr. J. Lupton on Sunday, April 6, at 2 o'clock. Tea will be provided at 4.30, at 6d. a head.—T. DOBSON.

SOWEBY BRIDGE.—On Sunday last Mr. J. Fitton delivered two discourses on subjects chosen by the audience, which were ably dealt with. On Sunday next, Mr. A. D. Wilson will speak on "True and False Views of Prayer," at 6.30.

HEYWOOD.—The local papers contain excellent reports of Mr. Morse's excellent lecture in that town. The Press is becoming more liberal towards Spiritualism, which is a gratifying indication of the change in public opinion.

ASHTON-UNDER-LYNE.—On Sunday last Mr. F. Fitton spoke twice on the following subjects, selected by the audience: "Phrenology," and "The Benefits to be Derived from a Rational Study and Practice of what is called Modern Spiritualism." Mr. R. A. Brown will be the speaker on Sunday next, at 6.30.

S. C.—Who are you? Another ghost? Have you a name and address? If so, furnish it. We deal with individuals, not initials. Respecting the matter of your letter, you may well wish to retire. The epistles, &c., alluded to were written to support the doctrine after it had been invented and vulgarised to suit priestly purposes.

MR. T. M. BROWN will give two lectures on Sunday, March 30, in the Secularist Hall, Pelton Fell. Subject, afternoon: "Spiritualism and its Teachings;" evening: "The tendency of Thought, and Signs of Progress of the Present Age." He expects to reach Stockton, April 7 or 8. Address, Howden-le-Wear, R.S.O., Durham, Mr. Brown expects to go south in two or three weeks' time.

MARYLEBONE ASSOCIATION, Quebec Hall, 25, Great Quebec Street, near Baker Street Station.—On Sunday morning next, March 30, at 11.15, a meeting for social conversation and spiritual development. Subject for consideration, "Jesus Christ as a Person;" to be introduced by Mr. Tomlin. Evening of the same day, at 6.45, Mr. E. W. Wallis will again address the meeting. Subject: "The Rise, Progress, and Future of Spiritualism;" an anniversary discourse. Tuesday next, April 1, at 8.30 punctual, Mr. E. W. Wallis will occupy the platform. Subject: "Righteousness: an Examination and Application." Discussion invited.

MR. J. WILLIAM FLETCHER has the honour to announce a grand *soirée* at Cavendish Rooms, Mortimer Street, on Wednesday evening, April 2, to celebrate the 31st anniversary of Modern Spiritualism. Many talented and well-known artists will appear, and the *soirée* will conclude with dancing. Single tickets, 2s. 6d.; double tickets, 4s.; to be obtained of Mrs. Maltby, 61, Gower Street; Miss C. Leslie, 32, Fairfax Road, N.W.; Mr. J. William Fletcher, 4, Bloomsbury Place; Mr. Frank Everitt, 26, Penton Street; Mr. Caleb Bull, 34, Crawford Street. Doors open at 7 o'clock, to begin at 7.30.



## J. BURNS, PRACTICAL PHRENOLOGIST, 15, SOUTHAMPTON ROW, W.C.

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Mr. Burns may be engaged to give Delineations on his visits to the country.

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## ASTROLOGY.—PROFESSOR WILSON

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

**PHILIP HEYDON** continues to give his advice Astrologically as heretofore, and desires to acquaint his patrons that his address is now 23, Samuel Street, Leeds.

## LUNACY LAW AMENDMENT SOCIETY,

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### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

**MONDAY, MAR. 31.**—6, Field View Terrace, London Fields, E. Seance at 8, Members only.

**TUESDAY, APRIL 1.**—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

**WEDNESDAY, APRIL 2.**—Mr. W. Wallace, 329, Kentish Town Road, at 8.

**THURSDAY, APRIL 3.**—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.

Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.

**FRIDAY, APRIL 4.**—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Bloomsbury, at 8.

Mr. Savage's, 407, Bethnal Green Road, at 8.

### SEANCES IN THE PROVINCES DURING THE WEEK.

**SUNDAY, MAR. 30** ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.

ADDINGHAM, Yorks, 1, Crag View. Trance and Healing Seance, at 6.30.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockey, at 6.30 for 7, free, for Spiritualists and friends.

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

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

DARLINGTON, Mr. J. Hodge's Rooms. Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.

GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8

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

HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.

KEIGHLEY, 2 p.m. and 5.30 p.m.

## ERZÄHLUNGEN DES EWIGEN MUETTERLEINS.

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## MR. AND MISS DIETZ

Mr. and Miss Dietz beg also to announce their Third Series of Recitations, to be given at Langham Hall, 43, Great Portland Street, London, on the following Wednesday evenings, viz.:—  
April 9, May 14, June 11, 1879.  
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## MR. J. W. FLETCHER

Trance and Clairvoyant Medium,

4, Bloomsbury Place, Bloomsbury Square.

Hours—from 12 till 5.

## MR. W. CLARANCE gives Seances at

his residence every Monday, Tuesday, Thursday, and Friday evenings, at 8.15, at No. 73, Saltoun Road, Brixton, S.W., close to Rail, Tram, and 'Bus. N.B.—All seats taken for next Monday and Friday evenings.

## MR. J. J. MORSE,

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Appointments can be through letters addressed to the above number.

## ANNIE LOOMIS, previous to her with-

drawal from the Profession, can be consulted for about one month, at 2, Vernon Place, Bloomsbury. Hours 12 to 5. Free consultations to the poor, Saturday.

## MISS MANCELL, Spiritual Clairvoyant,

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TRANCE at Mrs. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m.

## MR. E. W. WALLIS, INSPIRATIONAL

SPEAKER. For terms and dates apply—35, Burton Road, Clapton Park, London, E.

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Speaker and Healing Medium. Address—21, Trafalgar Street, Ashton-under-Lyne.

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LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

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

MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.

OLDHAM, 186, Union Street, at 6.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.

SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.

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

**TUESDAY, APRIL 1, SEAHAM HARBOUR**, at Mr. Fred. Brown's, in the evening.

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

STOCKTON, at Mr. D. R. Wright's, 13, West Street, every Tuesday evening, at 8 o'clock for Spiritual Improvement. Inquirers invited.

SHEFFIELD. W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.

quiers. Thursday, Members only.

**WEDNESDAY, APRIL 2, ASHTON-UNDER-LYNE**, 28, Bentinck Street, at 8 p.m. for In

BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

for Development at 7.30, for Spiritualists only.

DERBY. Psychological Society, Temperance Hall, Curzon St., at 8 p.m.

MIDDLESBRO', 38, High Duncombe Street, at 7.30.

**THURSDAY, APRIL 3, GRIMSBY**, at Mr. T. W. Asquith's, 212, Victoria Street

South, at 8 p.m.

ADDINGHAM, Yorks, 4, Crag View. Developing Circle, at 8.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

MIDDLESBRO', 23, High Duncombe Street, at 7 p.m.

NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.