



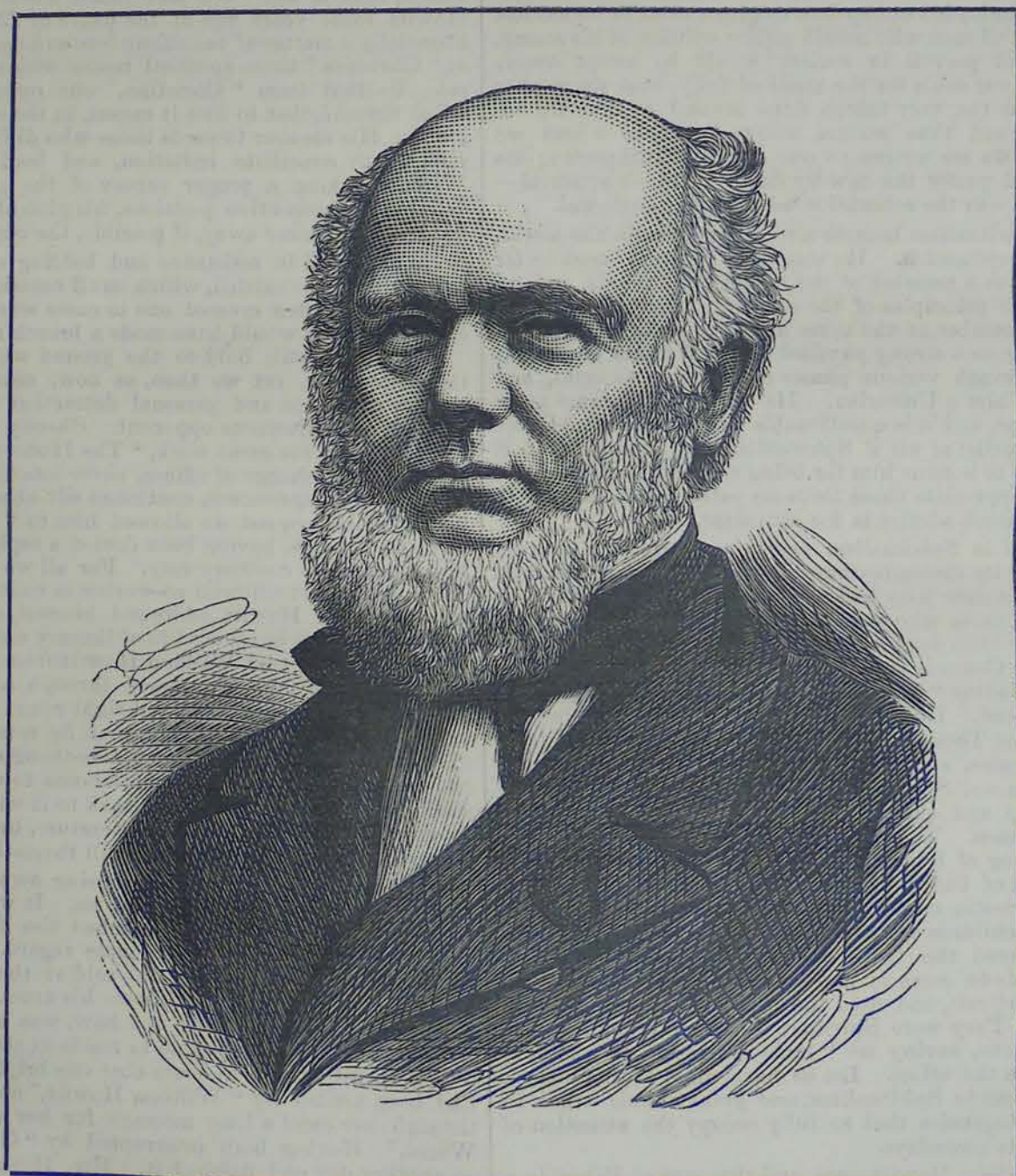
A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF  
**SPIRITUALISM.**

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**THE LATE WILLIAM HOWITT, AUTHOR AND SPIRITUALIST.**



## WILLIAM HOWITT.

He needs no description added to his name. Millions know what is meant by the unadorned and unqualified nominative William Howitt. As a literary man, he made for himself a high position; as a progressive writer, he showed that he had the courage, in the midst of a career of fame, to hazard his interests by boldly speaking that which he believed to be true. As a Spiritualist, there may be, and we know that there is, a divided opinion: some laud him in that he maintained "Christian" ideas in connection with Spiritualism, and some censure him for the same reason. As for ourselves, we regard William Howitt as a brother Spiritualist, because he was a Spiritualist, whatever else he might add thereto. We also honour him because he did not entertain spirit-communion as a mere amusement, or as a solitary fact in nature, that in itself outweighed all other considerations. Having granted the fact of spirit manifestations, he logically saw that all other spiritual relations still existed with undiminished force. Powers arose up, great and small, to modify the expression of these several spiritual relations, some to ignore them, or to explain them away altogether; and with the same courage that prompted the admission of a belief in spiritual manifestation, William Howitt came forth boldly, and with no pretext of apology or shame-facedness, he did open battle with that which he conceived to be mortal error, and adverse to man's highest interests. William Howitt, speaking from his stand-point, could scarcely be regarded by those who were differently placed as charitable in his treatment of them, but even that hard fact we accept as a virtue. For it is not man, with his feelings, his interests, his social prettinesses, and his conceits, that we have to study in the consideration of high themes; but on the contrary, these must be remorselessly swept away, like the dust-covered web of the spider, if they stand in the way of spiritual purity and freedom of utterance. Hypocrisy was obnoxious to such a soul, and rather would he hide in the Alpine valleys, away from the jarring conventionalities of time-serving sinners, than bask in the smiles of mental pigmies at the price of a dishonoured conscience and mental thralldom. We do not defend William Howitt's opinions, but we do admire his out-spoken conduct, even in its hardest utterances. Were all men who mould public opinion of his stamp, the enormities that prevail in society would be swept away. So many of us sell our souls for the smile of folly, that we meekly and mutely condone the very things done around us that we instinctively abhor, and thus we are untrue to those whom we ought to reprove; we are untrue to our own spiritual purity; we dishonour God, and prefer the tawdry finery of man's approval—unworthy approval—to the celestial robes of divine bestowal.

Shortly after Spiritualism became a recognised fact in the world, William Howitt espoused it. He was of a spiritual stock so far that his mother was a member of the Society of Friends, and he was educated in the principles of the society. Mary Howitt, his wife, was also a member of the same society. Like all powerful intellects operating on a strong physical basis, William Howitt, it appears, passed through various phases of religious thought, and Spiritualism found him a Unitarian. He ultimately became more of the orthodox type, and it is questionable whether he would ever have been a Spiritualist at all if Spiritualism had found him as it left him. If we are to honour him for being a Spiritualist we must, at the same time, appreciate those tortuous paths which led him to that which we so much admire in his character.

To avow a belief in Spiritualism nearly a quarter of a century ago, and labour for its dissemination amongst friends, was indeed a bold venture for a man who had a reputation to lose. William Howitt did so, and those who were called to the new faith through his instrumentality have done such noble work, that the influence of his action in the Cause is incalculable, and much wider than his personal work, including "The History of the Supernatural" can be supposed to extend. He was one of a noble army of veterans: Professor de Morgan, Thomas Shorter, S. C. Hall, W. M. Wilkinson, J. Enmore Jones, and others, only a few of whom are left to us. These were not Spiritualists of the magpie order, whose object it is to carp and chatter, and reduce to zero the honest findings of better men. They were not political intriguers who regarded the making of human societies, and the traffic in tests and talk, the work of the Spiritualist. These men were patient students in the domestic circle; their wives—educated and noble women—and their children were the mediums to such as had families. They discovered the truth, and in true hospitable style invited their friends to come in and partake of it. They wrote books, started periodicals, and used the ordinary press to disseminate their views. They were Spiritual Teachers promoting the Truth, and that alone, having no "trade interests" or society cliques to sustain in the effort. Let us have more of this honest, independent, home-made Spiritualism, and grant a long truce to the miserable contingencies that so fully occupy the attention of so many Spiritualists nowadays.

We only saw William Howitt once, and that was at Esher, in a pretty rustic cottage by the wayside. In company with Mr. W. M. Wilkinson we dined with William and Mary Howitt one sunny afternoon. Our engraving this week gives an excellent likeness of the man, and Professor Fowler's delineation all his friends must regard as a marvellous analysis of his mental faculties. Mr. Howitt was a short, stout man; full of vim, with a full base to the brain, somewhat flat at the sides of the head, but high and arching at the top. Phrenologists will see at a glance that Professor

Fowler has made good use of these features. Mrs. Howitt is altogether of different build, rather spare and of highly nervous temperament, "blue blood," finely cut features, and beautifully moulded head. We never saw two so well matched and yet so opposite. William, the stout, impulsive, positive, driving Hercules; and Mary, quiet, dignified, moderate, yet strong, and beautifully artistic in every word and movement. They were well mated and their life-work showed it. Unsuitable marital relations would have been a bad circumstance for our departed friend.

In his introduction to the "History of Priestcraft," written many years ago, when Mr. Howitt lived in the country, he criticised severely the servile conduct of writers, who having gained a position turned away from their early loves and fawned upon those whom they formerly condemned. The writer also speculated on what he might do under similar circumstances. He did come to London, became more famous, was associated with influences that gave his ideas a conservative twist, and in the opinion of many, ultimately affected the manner which he had so forcibly condemned in others. The character of Thomas Paine, given in the "History of England," cannot be sustained by fact, and in that and other instances we see the effect of psychological and educational influences operating on a most sensitive organism, and setting in motion impulses that there was not a counterbalancing power to control. As we become older we all incline to greater conservatism. The positive conditions of the organism fall off in vigour and we become more receptive, taking on much more than we give off, and hence when we do give off it is that which we have taken on, and not that which emanates from our own proper self. In late years William Howitt became the focus of an affectionate group, which on psychological principles no doubt very much tended to moderate and do away with that distinct individuality which was so apparent when his position was more isolated. Towards the end his home was for the most part in Rome, the influence of which on the very sensitive must be theologically enslaving, affording a condition for spirits of a reactionary character to have access to the mind-sphere of residents.

After all, there was no real change in the man thus transmuted in some respects externally. The expression, the symbolism used is varied, that is all. We had rather a sharp contention with Mr. Howitt some years ago in the pages of *Human Nature*. It was essentially a matter of the misunderstanding of terms. He regarded as "Christian" those spiritual truths which we hold to be universal. To that term "Christian," our opponent so affectionately allied himself, that to him it meant, in the opinion of many, far too much. His manner towards those who differed from him, was not such as to conciliate irritation, and lead to calm disquisition. Without taking a proper survey of the ground, and accurately defining the respective positions, his plan of attack was to rush on headlong, and clear away, if possible, the opposition by sheer force.

He delighted in resistance and holding out, because of the fact that a difference existed, which on all occasions made the difference greater, and often created one in cases where dispassionate interchange of ideas would have made a breach impossible.

Though we still hold to the ground which we maintained in that discussion, yet we then, as now, never allowed the unjust shadow of hatred and personal detraction to vitiate our feelings towards our chivalrous opponent. Shortly after, we were treating for supplies of his great work, "The History of the Supernatural," and that interchange of offices, never interrupted or accelerated by differences or agreement, continued till about a year ago, when at his particular request we allowed him to "vindicate his veracity," in these columns, having been denied a reply to a vulgar attack on him made by a contemporary. For all we know to the contrary, we were the last editorial co-worker in connection with this Cause to whom Mr. Howitt addressed himself, and thus we mark an important epoch in a long life of literary usefulness.

If it be said that William Howitt from orthodoxy, as held by the Society of Friends, passed through a curve of free-thought, Unitarianism, Spiritualism, and right round to where he started in orthodoxy again, we can reply, that he completed a counter-circle in Spiritualism, in that from a free-thought plane he entered it, and having expressed some intolerance towards the free-thought spiritual camp, he finally came back to it with his last request and concluding contribution to its literature, by asking us to give him a hearing in reply to those who call themselves "Christians."

Soon after we heard of the passing away of William Howitt, his presence continually haunted us. It was William Howitt on the brain day after day. It touched the heart pleasantly with a generous enthusiasm of affectionate regard. It fired the intellect to say something about the old soldier that had fought so long and so bravely, and had laid down his arms. To give his portrait, to speak of him, we knew not how, was an unexpressed desire. At that time Mrs. Horn came to reside at the Spiritual Institution. We were astonished to learn that one bright sunny afternoon she had been visited by "William Howitt," and that he had written through her hand a long message for her new book, "The Next World." Having been interrupted by "G. H. Lewis," he came on another day and finished it. Mrs. Horn knew nothing of our being impressed by the thoughts of the spirit,—we had not mentioned his name. When we read her beautiful communication, it explained all. It was William Howitt as a spirit, speaking in the words of earthly language to us as a spirit. We grasped its entire purpose, its truth and its beauty,—and when it is read in years to come, it will be a word to cheer and to rectify, and exhibit in a clearer light the soul-throes that urge men onward in their devotion to heaven's commands.



One word ere we close, and we ask thee, William Howitt, elder brother, ascended spirit, to bear us witness. There are in our Movement two diverse elements:—the psychology of earth—the mind-sphere of the World; and there is that which is opposed to it—the inspiration of the elevated spiritual spheres. The first relates our consciousness and our aims to the sea of undeveloped humanity around us, of which ocean we are as mere drops; the second relates us, through the heavenly portal within us, to the sphere of spiritual light and purity where dwell the sons of God, the soul-savers of men. Shall we, then, accommodate ourselves to the earth-sphere of tradition and human opinion, or shall we turn aside from that and give ear to the “still small voice” that re-echoes from afar within, aye, even from the mind of our Father, God? “Whom will ye serve?” has been asked over and over again as the centuries have rolled along. Serve the first power, the human sphere, and the glorious gospel of the New Testament, undogmatic and spiritual, becomes the many-hued, blood-embued, God-dishonouring, and man-enslaving, intolerant, injustice-perpetuating Christianity of modern civilisation, with its emperors, its armies, its vice, its pauperism, its riotous indulgence, its fratricidal war of class against class: for is not the tree known by its fruit?—and such fruits grow on no tree of spiritual Truth. Serve the first power, and in Modern Spiritualism we have the canting, crafty Jesuit, devouring the Spiritualist’s contributions, occupying the chief seats in our synagogues, and with ambiguous phrase re-hashing cold “facts” that they may be understood to mean either for or against the truths of Spiritualism—fish, flesh, or fowl—just as the appetite of the hearer may determine. For the love of God let us use the trenchant weapon of William Howitt against all such abuses. Free thought—reverent free thought—is the only safe and reliable comrade of spiritual truth. The grand mysteries of man’s spiritual belongings, in all their aspects, are too far beyond our present undeveloped comprehension to be made the subjects of dogmatic assertion. Christianity is irreverent and presumptuous in dogmatising thereon. We do not say what should be the position of the true Spiritualist, the child of God, unless it be that from day to day he exerts such spiritual strength as he possesses, avowing boldly his progress towards the realm of Light, and gratefully receiving such heavenly food as may be bestowed on him—his “Daily Bread”—that he may be enabled to keep on in his journey perseveringly. By all means let us hold these great questions respecting man’s spiritual states in the future OPEN QUESTIONS; otherwise we shut out the only light that can guide, and are driven on to those cold rocks which end in spiritual shipwreck, and leave us a prey to the sharks of Priestcraft and Jesuitism.

Mr. S. C. Hall writes as follows of William Howitt in the April number of the *Psychological Review*:—

A great champion for honour, virtue, temperance, rectitude, humanity, truth—a lion in the way of all vice—was lost to earth, when, on the 3rd of March, William Howitt “died,” if that must be called “death” which infers the removal from one sphere of usefulness to another. Although fourscore and five years old, in physical and mental vigour he surpassed many who were half his age; labouring to the last in the service of God, for the good of all humankind and the humbler creatures He has made. I do not mean to write a memoir of this most estimable man; that task must be discharged by one who has at command more time than I have. He has, however, prepared an autobiography that will in due course be published.

More than sixty years ago his name, linked with that of his honoured and beloved wife, became famous. The writings of “William and Mary Howitt” are familiar to many who are now grandfathers and grandmothers, and it may be safely said there is not one of them who did not profit by their early teaching. Theirs—for we will not divide them, although one “lives” and the other is “dead”—was a singularly full life: active, energetic, upright, useful, from its commencement to its close; its very close, indeed; for within a few weeks of his departure he wrote for *Social Notes*, a work edited by his old friend S. C. Hall, three grand articles—one concerning the accursed principle of “Vivisection,” one exposing the danger of the habit of smoking, in the young more especially, and one decrying cruelty to animals. These articles had all the fire of his manhood and the enthusiasm of his youth. It was difficult in reading them to believe they had emanated from the mind and pen of a writer long past fourscore. They will be read now with additional interest, and we hope with augmented profit. No doubt they are the last warnings uttered by the great and good old man who is gone to his rest.

Thus, another link drops from the chain that unites the present with the past. He is the last of a glorious galaxy of authors who, early in the century, glorified the intellectual world—the very last. He was the acquaintance of all, the friend of many of them, and of a right assumed a high place among the best, if not of the loftiest. His was a more useful life than that of most of his contemporaries.

For a period approaching sixty years William and Mary Howitt were man and wife. They passed their Golden Wedding day nearly ten years ago—eight certainly; they were then dwellers in the Eternal City, and in Rome William died. By his bedside were his two daughters and his son-in-law, Mr. A. A. Watts. One may be sure the retrospect of his long life made him happy; that the prospect of a longer life—“even a life for ever and ever”—made him yet happier. For the faith of William Howitt was the faith of a Christian, and his trust was in the Rock of Ages.

Some years have passed since we saw them last; much more

than half a century since we knew them first; honoured, esteemed, respected, from that far-off time to this. It is a privilege to place a chaplet on his grave in the Protestant Cemetery of Rome: it contains all that was mortal of the useful labourer, in a wide and broad field where the seed he planted will bear fruit for all time.

The “mingled life” of William and Mary Howitt teaches one especial lesson that cannot, in the nature of things, be often taught. It is that two persons, man and wife, can follow the same pursuit—and that pursuit the one that is above all others supposed most to excite jealousy—not only without diminishing confidence, respect, esteem, mutual dependence, affection, trust, and love, but augmenting each of them—and all. The name of Mr. and Mrs. Howitt will for time to come be named whenever question arises as to “compatibility of temper” in those who work together at the same work.

These few words at parting from an old, an honoured, and a beloved friend, will not be considered out of place.

But in the journal to which I contribute this Memory, I should but ill discharge my task if I made no reference to his ever brave defence of Spiritualism, against mocking, incredulous, scientific, and “religious” assailants. Few books have ever been produced so exhaustive of a subject as his “History of the Supernatural in all Ages.” But in all possible ways he stood foremost in the van, and was the champion of the new-old faith against all sceptics, no matter on what ground they took their stand. We know he was so to the last: although, like many others, he retired from a contest, the fighters in which had ceased, as he thought (and as I think with him), to struggle for the truth, and patronised, if they did not sanction, deception and fraud. That is my opinion. I put it forth without meaning in the slightest degree to commit to my views the editor of this journal.

It was in the house of William and Mary Howitt—at Highgate—I became assured of the mysteries of Spiritualism, and convinced of their truth. It was there I first saw things that could be accounted for in no other way than by admitting the presence of those we had known “in the flesh,” and that we had aforesaid believed were existing after “death” in some other state; in a word, we had not considered the soul to have perished when the body dies.

It was then I first heard what I could by no possibility have heard, unless the spirit of one I had dearly loved, respected, and honoured was actually in communication with me. That spirit was the spirit of my wife’s beloved and revered mother, who told us what nobody “living” could have told us.

To suppose that William and Mary Howitt would have lent themselves to a blasphemous fraud was out of the question. We were, in a word, “convinced”; and that conviction, arrived at twenty years ago, has never left us or lessened from that day to this.

I have neither time nor strength to enter at greater length into this vitally important and deeply interesting subject. It will be more effectually done by others.

All I desire now to do is to accord honour and homage to the great and good man, William Howitt; and to his venerated, loved, and honoured wife, to give to her a full half share of estimate of worth, as well as of strong affection and respect.

I am nearing his age; and shall, I trust and think, meet him ere long. Who shall say that we may not together be summoned by a beneficent and merciful Master to labour for this earth in the sphere to which we shall have been removed, to extend the blessings of Spiritualism far more effectually than all our toil has been enabled to do for it here?

I close this brief notice by extracting a passage from one of the many advocacy-writings of William Howitt. It is memorable, cannot be read too often, and should be accepted as the shibboleth of all Spiritualists who desire to learn from angels—the just made perfect, the God-Christ Himself—instead of spirits, frivolous, misleading, wicked, or altogether evil.

“The true mission of Spiritualism, and it is a great and magnificent mission, is to recall to the knowledge, and to restore to the consciousness of mankind, the Christian faith with all its Divine and supernatural power. Its business is to exhibit the reality of its connection with God and His angels with the life and spirit of the Divine Word, and to open our earth-dimmed eyes to perceive all the wealth of Celestial Wisdom in the Christian Revelation!”

Yes, I thank and bless God that he gave to me a light that enabled me to see and comprehend the Truth that other lights had not enabled me to see and comprehend!

#### PHRENOLOGICAL CHARACTER OF WILLIAM HOWITT.

GIVEN BY L. N. FOWLER, 107, FLEET ST., LONDON, MARCH 9, 1863.

You have a strongly marked vital and mental organisation, and there is great harmony between the functions of the body and the faculties of your brain; the vital temperament is prominently developed, giving warmth of blood, vigour of digestion, and a good degree of muscular power. In fact, you have strength of constitution which enables you to sustain yourself in the midst of trials and severe labours.

The mental temperament is also distinctly indicated, giving power and vigour to mental operations; your brain is of good size, and the executive faculties are prominent. You should be known for great physical and mental energy, industry, force and spirit, resolution and efficiency, will and determination, and desire to carry everything through to the fullest extent of your power.

You are very persevering, are never daunted by obstacles, but the more opposition you meet, the greater exertion you make to



overcome, till you succeed in the furtherance of your plans and purposes. Your Conscientiousness is strong and active; it has always been your mentor through life, and gives to you an unusual regard for truth, duty and obligation, and determination to have everything done according to the principles of justice. You are very tenacious in matters of right and wrong; are liable to be censorious, or a little too severe in your criticisms on those who do not reach your standard of perception. Sometimes you may take stronger ground than is really necessary, because of your great sensitiveness to the claims of duty and truth.

You have sufficient moral courage to take you to the stake if necessary, rather than sacrifice your convictions of truth. You are decidedly independent, proud-spirited, disposed to maintain your individuality and liberty at all hazards; are ambitious and mindful of appearances; are particularly desirous of securing the approbation of others whose opinions you value, and are powerfully stimulated by the desire to excel in whatever you undertake. Nothing would annoy you more than for a person to do in an underhand way, that which would affect your character and reputation.

You are polite and affable among friends, and in society generally; at the same time, you are independent and unflinching in maintaining your liberty, especially in doing that which you think is right.

You have a fair degree of Cautiousness, yet are none too cautious; are in danger of speaking your mind too strongly when excited, and have not a great amount of tact and power to manage your feelings. You should cultivate Secretiveness, or its controlling influences. You value property for what it is worth, and feel its importance to sustain your independence, but you do not live merely to amass wealth, are not penurious and miserly in disposition; if temporal necessity did not sometimes press upon you, the mind would become absorbed in other directions than the accumulation of wealth. Your appetite for food is naturally good. Your power of resistance is strong, and you are ready for emergencies.

You have strong Adhesiveness; are willing to make many sacrifices for the sake of friends; are fond of children, and anything young and tender; have strong attachment as a companion, and are susceptible of much regard for, and deep interest in, woman. You could not very well live without the sympathy of woman.

The faculty of Hope is not very active. You take life about as it comes; are more annoyed by the dishonest actions of others, than by the ordinary disappointments of life which appear to be from the hand of Providence. You do not seek the new because of its novelty, nor the marvellous connected with it, but your mind is open to conviction, and you began from a boy to feel that man was a progressive being, and that new truths would be constantly developed as the mind was prepared to receive them; hence you are, and always have been, fond of new laws and principles.

You have full Veneration, which gives a fair degree of respect; yet you are not characterised by any excess in adoration or feelings of dependence, neither are you very formal or ceremonious in your religion.

Benevolence is one of your strongest moral faculties, and it prompts you to manifest sympathy for the needy, charity on a large scale, and to live and labour for the greatest good to the greatest number.

It seems as feasible to your mind to elevate the masses as to teach a few in a contracted circle, and were you enabled to develop and carry out your plans, society would not teem with so much iniquity and moral corruption as now, for you would go to the fountain-head and root out the causes of crime and misery.

You are versatile in talent, but your ingenuity is manifested more with the moral and reflective brain than in physical directions; hence you have skill and ingenuity in reasoning, devising ways and means for action, also in presenting your ideas in a new form, more than in mere mechanical power, and ability to use tools.

Ideality and Sublimity are both largely developed, giving a decided fondness for beauty, perfection, style, grandeur, and the sublime in nature, and you are specially interested in those subjects the consideration of which will allow your mind to expand rather than contract.

You can imitate, copy, conform, and adapt yourself to a variety of circumstances; can enjoy wit, mirth, repartee, are ready for a joke, especially if in lively company. You quickly recognise faces, shapes, and outlines, and should be correct in orthography, proof-reading, and with practice might excel in drawing and sketching from nature.

Order is also large, but is manifested mentally rather than physically, and enables you to systematise your thoughts as well as to arrange your plans.

Calculation is large and renders you successful in making estimates, in understanding the power and relation of numbers.

You recall localities visited, enjoy travelling highly; you forget the fatigue while thus gratified, and would like to see the whole world, with its varied inhabitants. Your memory of events is fair, and is strengthened by your reasoning powers and the principles of associating ideas. You are punctual in your engagements, and have an eye to time, and are annoyed if others fail to keep their appointments.

You appreciate and enjoy music, but have not as much talent to execute as many; as a performer you would be greatly aided by Imitation.

You are much more abundant in thought than in words, and

your language is burdened with ideas rather than your ideas with language. You may talk rapidly from your ardour and intensity of mental action, but you have more copiousness of expression with the pen.

The reasoning intellect is prominently developed, and you are particularly inclined to inquire into the causes and origin of all things, to trace the relation between cause and effect, to study analogies and resemblances, and have in fact a metaphysical mind. You are apt and shrewd in your criticisms, and are successful in understanding character, reading the human mind and the motives of others; are naturally youthful and scarcely conscious of growing old, mentally at least; for you have been always quite youthful, conformatory, and disposed to adapt yourself to the dispositions of others. You have not many natural defects, but it would be well if you had more tact, more power to conceal your feelings, and were more guarded in speech when excited.

There is danger of your becoming too fixed in your way, too rigid in your ideas of justice, and of not making sufficient allowance for those who differ from you in opinion; hence may carry your spirit of opposition too far when excited.

You are naturally well adapted to any sphere of life requiring originality of mind, strength of will, independence of spirit, energy, and a rigid sense of justice; or a moral sphere where you can do good, make others happy, and advance the interests of society intellectually and morally.

#### MRS. MELLON AT BURNLEY.

To the Editor.—Esteemed Sir,—Mrs. Mellon, the celebrated medium of Newcastle, gave us four sittings from April 22 to 25. On Tuesday, April 22, about twenty of us sat in our seance-room in the form of a double semi-circle; the cabinet was of the simplest construction imaginable. We suspended a pair of black curtains by means of an iron bow, across one corner of the room. After the conditions had been read over and all present pledged their word to adhere to them, we commenced singing and Mrs. Mellon entered the cabinet. In a few minutes one of her controls known by the name of "Cissy" entranced the medium and commenced talking to us in a very amusing way. She told us to lower the light, and the spirit "Geordie" soon began to part the curtains, and he saluted us, saying, "Good evening to all." He stayed talking to us a few minutes and then re-entered the cabinet for more power. He did this two or three times. He then came boldly out, took a chair, and turned it round, seating himself with his face to the back of the chair.

A small table that stood within reach he drew towards him, and wrote the following on a piece of paper with a pencil:—"Great things are yet in store for you if you only persevere in this glorious calling. God bless you all. I am yours ever, GEORDIE." He then placed the chair in its former position and held conversation with the sitters for ten minutes or more I should think.

It must be distinctly understood that the light was very low, and one or two of the sitters did not see as well as the others whilst "Geordie" was conversing with us, but all distinctly heard from the sound of the voice that it was a man that was talking to us. He then made a polite bow and entered the cabinet.

"Cissy" then controlled the medium and told us that a lady, a relative to some one in the circle, would try to materialise, and she did so. In a very short time she stood in front of the cabinet draped in white robes. A small penknife was handed to her and she cut off a lock of her hair which is now in the keeping of her relative. She then retired and "Cissy" materialised, and we all, with the exception of one or two, saw the spirit and medium both at the same time. I tied a white handkerchief on Mrs. Mellon's head—this made her more visible. "Geordie" bade us all "good-night," and this brought our first sitting to a close.

#### WEDNESDAY NIGHT'S SITTING, APRIL 23RD.

The manifestations not so good as on the previous night, and why? First, the atmospheric conditions—very bad; secondly, the mental conditions not so good as on Tuesday night; thirdly, too many people in the room. I believe that these are sufficient reasons to account for the manifestations not being so good as on Tuesday night. I think there were about twenty-five persons in the room besides the medium, but the following facts will prove that the seance was not a failure.

As on Tuesday night, "Geordie" came out of the cabinet and took up a plate of sweets from off the table and handed them to several of the sitters. He kissed a lady that sat on one side of the cabinet. He talked to us from five to ten minutes at a time; he gave a repetition of this several times. One of our own guides tried to materialise, but the power was not strong enough for him to do so fully; nevertheless some of us saw him indistinctly. "Cissy" succeeded in materialising, and many saw the spirit and medium at the same time. One of the sitters, a minister, said he saw the medium and spirit very distinctly at the same time, but the light was very low; this was one of the greatest drawbacks on the occasion, but, as I have said, it was not a failure on Wednesday night, and on the two following nights, it was very rich indeed.

The spirits' mission is of love  
To kindred in the earthly home,  
And we with joy their work approve,  
And often kindly bid them come.

#### ON THURSDAY EVENING, APRIL 24TH,

We had about fourteen sitters, and no tests were imposed on Mrs. Mellon. We had the fullest confidence in her honesty, and left to



her guides entirely the manner in which we should obtain satisfaction, and we had no reason to regret the course we took. The atmospheric conditions were very good—a matter of great importance in the production of spiritual manifestations. The mental conditions were something extraordinary; there were no opposite opinions entertained nor mental excitement of any description, but the sitters were all as one family; in short, it was one of the most harmonious circles I have ever sat with since I commenced the investigation of spiritual phenomena. It is my opinion that if the same circle could have met for three or four nights successively, we could have got almost anything in the way of spirit-manifestation. Amongst those present were a doctor, a town councillor, and two distinguished ladies, all of whom are Spiritualists. The arrangements in respect to cabinet and the position of the circle were similar to those described as having been observed on the two previous nights. After we had sung a few verses, Mrs. Mellon went into the cabinet, and "Cissy" soon controlled her, informing us that "Geordie" was almost ready to come out. She added that the power was very good. In a few minutes "Geordie" stood before us, talking to us in his usual manner, speaking in the highest terms of the influence which prevailed in the circle. The light was very good, and all the sitters could see him very distinctly; but he said we must have a little more light, which request, when complied with, made everything in the room quite visible. This good and noble spirit stood talking to us for about a quarter of an hour, and informed us that a lady was about to make an attempt at materialisation. This attempt, I am happy to say, was successful, for in a few minutes my mother, who is in the spirit-world, made her appearance, and shook hands with my wife. Her garment was of the purest white, and of the finest texture, for as it came in contact with the hand, it felt like the softest down. The spirit pulled up her sleeve, so that some of the sitters might see her arm up to the shoulder. Before Mrs. Mellon came to Burnley, my dear mother had promised to show herself if she had the power, but of this Mrs. Mellon knew nothing, not being even aware of the fact that my mother had passed on to spirit-life, so that, had deception been possible, there was no inducement for it.

This manifestation I regard as a far better test of mediumship than the tying or sewing down of the medium. After my mother had disappeared from our view, "Geordie" came out again, and in a playful manner, said "Am I thy father's spirit doomed for a certain time to walk this floor and to disappear?" He continued talking to us for some time, when he took a chair and sat down upon it and wrote the following:—"My compliments to friend Burns. God bless him always for his ardent labours and goodness to mankind. His reward will be good and great in the spirit-world. His dear friends will be all ready to welcome him to his new beautiful abode. God bless him ever. GEORDIE." He then took up a dish of sweets and distributed part of them to the sitters. At the request of two ladies, he favoured each of them with a kiss. While this was going on I could distinctly hear Mrs. Mellon in the cabinet sighing deeply. "Geordie" gave us part of his earth history, and then bade us "good-night." "Cissy" then showed herself and the medium at the same time. We all distinctly saw both Mrs. Mellon and the spirit. "Cissy" took a sweet from one of the sitters and put it into the medium's mouth.

FRIDAY, APRIL 25TH.

On this occasion "Geordie" showed himself as distinctly as at the previous sitting. He stood before us for a long time, talking on various topics. He intimated that a young lady would try to materialise, and would give a lock of her hair to one of the sitters. We had not long to wait before a bright young lady stood in front of the cabinet, clothed in the brightest garments I ever saw. It was dazzling to the eye to look at her. She motioned for a pair of scissors, with which she was supplied, when she cut off a lock of her hair measuring fourteen inches in length. The hair we got on Tuesday night is of a dark colour; this obtained on Friday is of a golden hue. Neither of these specimens of hair at all resemble Mrs. Mellon's. This spirit is said to be one of Mrs. Brown's guides, and when on earth was one of the most benevolent ladies that ever lived; and it is a well-known fact that her brother is one of my own spirit-guides.

After this spirit withdrew, "Geordie" again came out, and walked up to Mrs. Brown, and touched her with his foot. We all saw the perfect action of legs and feet as well as we could see one another. He took a sheet of note-paper into the cabinet with him, and "Cissy" drew thereon the shape of her hand, which we found to be more than an inch shorter than Mrs. Mellon's hand. She then showed herself and the medium both at the same time, which concluded the four seances with that distinguished medium, Mrs. Mellon; but we entertain the hope, expressed by "Geordie," her spirit-guide, that she will be with us again before long. I am, dear Sir, yours ever faithfully,

40, Standish Street, Burnley.

WILLIAM BROWN.

HACKNEY SPIRITUAL EVIDENCE SOCIETY, 6, Field View Terrace, London Fields.—The Society is desirous that a few more persons would join them in their investigations. We have from time to time witnessed what to us seem rather advanced phenomena; our conditions being such as to admit of no possibility of deception, viz.:—The table tilted when no hands have been on it, and the members sitting clear from the same; a hand-bell placed under the table has been rung in answer to our questions and during our singing; direct-writing on slates previously cleaned and placed under the table; articles taken out of the room under test-condition; raps produced in various parts of the room. The whole of these phenomena have taken place during the time that a small lamp has been burning on the table.

## MATERIALISATIONS AND PHYSICAL PHENOMENA.

Spiritualism is shaking the foundations of orthodox theology in this locality. I am happy to say that the Portobello circle has been the means of convincing some men in this locality who did not previously believe in any future state at all; men who spent much of their time in drinking and gambling, and who have even said that they could never accept the teachings of theology; yes, they expressed their opinions that they would die like dogs. But this grand truth of Spiritualism has put a new song in their mouths, and made happy homes for their wives and families. This certainly must prove Spiritualism to be superior to theology and secularism, for these men had tried both, being men who possess intelligent minds, and great readers. Now they say they would shed their blood for Spiritualism, were it needed.

As to the progress of our circle: every time we sit the phenomena increase in mysterious power. The details of one of our seances afford particulars. The mediums are miners, and have to work hard for their living. Their names are John Young and James Ellison—the former cannot read a letter in a book. They enter the cabinet, and we all sit around them in harmony and love. Immediately rapping is heard in the cabinet. The light is of sufficient brilliancy to enable us to see one another. We sing a hymn; while we are so doing, forms are materialised; then they come out of the cabinet, some in pure whiteness, and some in the manner of costume that they wore when on earth. We have had upwards of seven forms materialised at one seance; we have even seen them, when out of the cabinet, ascend to the top of the cabinet as if they had wings to fly with. One little spirit-form, whom we are very intimate with, comes and puts its garment into our hands, and lets us feel it. This spirit even puts itself into our arms, that we may feel its bulk. After we have seen these beautiful forms pass in and out of the cabinet, we are told to bring the mediums out also; then they join hands with us all in the circle, and the light is put out. Once we had a sceptic present, who tied the mediums so fast that they could not move hand nor foot. Care was taken to impose test conditions on the sitters; and while this sceptic held the rope by which mediums and sitters were tied, his hat was brought up stairs and put on his head, while doors and windows were fast. Then the spirits took up the melodion and played tunes on it; rang the bell; sounded the tambourine; used the paper tubes freely; and lifted the table without mortal contact, even giving us communications thereby.

What can be performing all these acts? Magnetism cannot do it; electricity cannot do it; what then? Our Christian friends have to roll the blame on to the poor devil. If so, then the devil must have got converted, to labour for such good fruit, for he seems to be doing all the good he can to make up for the evil that is set down to his account in the past. This is only a poor report of our seances, of which we have two or three in a week. I may just add that our sceptical friend said, when he came down stairs from his test seance, "Why, lads, that's a nailer."

J. LIVINGSTON.

Portobello, Chester-le-Street, April 25, 1879.

## DIRECT VOICE AND PHYSICAL MEDIUMSHIP.

To the Editor.—Sir,—Last Wednesday evening I had a seance with a non-professional medium, Miss A. Barnes. There were only two sitters—Mrs. B. and myself, though similar phenomena have taken place in the presence of inquirers. Our cabinet was a simple one: a piece of tape across the corner of the room, to which was appended a shawl behind which the medium sat, being firmly secured by me. Outside the curtain, about two yards away, were placed a tube, paper, and pencil. As soon as the light was out, numerous brilliant lights about the size of a shilling floated in different directions. We were sitting about three yards from the curtain. The tube was taken off the table and Mrs. B. and I were patted on the face, head, and jocularly on the nose with it. I asked the spirit to speak through it, and the tube was immediately placed upon my ear and spoken through several times. As usual, the direct voice with and without the tube conversed all the evening. A solitary finger was placed on my head, and, at request, a cold, clammy finger rested on my face. The sound of writing was distinctly heard, and when we lit up, I found written "Charles Maynard is my name. God bless you; good night all." A chair had been noiselessly placed on the table, also a small vase of flowers on the chair, as well as another ornament. I found the medium securely bound, and had to cut the bonds to release her, as I could not untie them.—Yours faithfully,

C. R. WILLIAMS, Hon. Sec., Hackney  
Spiritual Evidence Soc.

At a dark seance held on Tuesday, April 29th, we sat under the following conditions, viz.:—

The medium was secured in an arm-chair, by a cord that was fastened to a staple in the skirting of the room, her hands in addition being firmly tied with tape, a temporary curtain being hung across the corner of the room in which she sat. On a table, that stood quite away from the medium, were placed paper and pencil, a hand-bell and paper tube, the paper being marked for recognition. The members sat in a circle, and quite out of reach of the table. A piece of twine being fastened to the end chair, and passing through a button-hole of each member's garment, was tied to the button-hole of the president's coat at the other end, the room door being locked and keys kept by the president. Under these circumstances we obtained the following manifestations:—

The spirit-friend spoke to us in the direct voice, and through the tube, the tube being tapped on the table in answer to our questions. Direct writing obtained from our spirit-friend, the sound of the pencil and rustling of the paper being distinctly audible to all. The hand-bell rung in answer to questions and during our singing. Lights were also shown to us. To conclude, at the close a chair was placed on the table. On obtaining a light, the string that secured the members was perfect, the medium's bonds being the same, as previous to the lamp being put out.

On another occasion our spirit-friend took a post-card from out of the room, and posted it, a member of the society receiving it at her residence.

A. J. LONDON, Cor. Sec.

EMPLOYMENT wanted by a well-known Spiritualist in a photographic studio; willing to make himself generally useful. Address, Old Photo, 329, Kentish Town Road, London, N.W.



## Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

### QUESTIONS.

#### 10. PAIN IN AMPUTATED LIMBS.

A young man—John Minter, of Ulcombe, Kent,—had one leg amputated last summer, and it lies buried some miles from where he lives, yet he was much troubled by chilblains on the buried foot all last winter, and change of weather or other conditions cause the leg to hurt him,—not the stump, but the dead and buried leg.

How is this to be explained?

Ramsgate, April 23.

BEN.

["The Seat of the Soul," by Gillingham, Is., gives much information on this question.—Ed. M.]

### ANSWERS.

#### HOW TO USE A CRYSTAL.

9. A correspondent asks (Question 6) how to consecrate his new crystal, to enable him to see with it. In reply, I would say that the best consecration or charging he can bestow on it is to have the power within himself to see. If he have this, he needs no other charge; if he have not the power, all the charming and charging in the world would not make him see. The first crystal I ever handled I could see by it, and I have never looked at one since without seeing, and there has been no charging or charming. It is time Spiritualists threw away all such priestly and superstitious notions and developed such gifts of power as God has given them. Let the inquirer hold his crystal between his thumb and fore-finger for a while, gazing into it. If the crystal become hazy and thick, he has the power to see. If, after trying several times, it keep clear, it is proof that he cannot see.

T. M. BROWN.

Howden-le-Wear.

10. I believe F. L. will find a formula for consecrating a crystal in "Art Magic," near the end of the volume.

A. E. H.

#### THE SPIRITUAL SPHERES. (Question 7.)

11. In reply to your request contained in the MEDIUM of April 18, allow me to inform you that in a strictly private and select circle, consisting of my mother, myself and the medium (an Anglo-Indian), who combines rare test with trance mediumship, and who is controlled by a guide in the sixth sphere, a spirit from whom we receive valuable information has assured us the spheres are only ten in number. This information has been confirmed by a very high Egyptian spirit inhabiting the ninth sphere, who is also permitted to control the medium.

18, Oakley Square, N.W.

ERNEST A. TIETKENS.

#### PROGRESS AT THE PEAK.

To the Editor.—Sir,—It would be folly to deny that we are progressing in the Cause at or about the Peak of Derbyshire. We have had a glorious season of revival effort during the past few months, and our most heartfelt thanks are due to the labours of our orthodox friends, who, unwittingly, have been doing our work better than we possibly could have done it ourselves. We of course have done our little; but the palm of honour belongs to them. Their motive has been to write or talk us down; but their method has been to give us a "lift by the way," and I have no hesitation in saying, they have conjured up a phantom, and lo! it has become a tangible reality. So feeble have they felt their efforts to put it down—though one of them has recently learned, from his own superintendent minister, that "he has become an instrument, raised up by an all-wise Providence, to put down this abominable thing"—yet they run in their haste, caring nought for this instrument of Providence, to West Hartlepool, in order to find another instrument (providential, of course) to come to the aid of the other instrument already in the field, and both these instruments fail to convert any of the Spiritualists back to the fold. I say convert them back, because they have advanced a step by Spiritualism, and they are cognisant of it; and bigotry, and prejudice, and harshness, and rancour do not convince, nor tend to convince them, that they have wandered from the paths of honour or truth.

We have had two local newspapers, whose columns have very liberally been opened to the discussion; and though there has been a fair share of banter shown, candid minds, and unprejudiced thinkers, have long since passed their judgments upon the silly, unmanly tone of many of the letters emanating from sources where decency ought to have been a *sine qua non*. We are wonderfully favoured.

We have one of the best trance mediums in England in the person of Mr. Wright; and though some of our opponents doubt his trance condition, they fail to produce anyone who in their normal state will stand the same test conditions in speaking. Dogmatism and bigotry are evidently a power which only slumbers, hence the excited way in which some of our Christian opponents would show us our faults. We might be living in a land where conscience is led as with a bridle, and where people are led by the reins of a priestcraft or a parsoncraft rather than a land of freedom and liberty. All kinds of cock-and-bull tales have been dealt out to the faithful, and some of them have been void of truth. They have found a veritable theological puzzle, and cannot unravel it. Spiritualists are mostly ignorant because they investigate; everybody else is possessed of wisdom because they don't. Tables have been tilting amongst the orthodox and also amongst the unorthodox with a like result—an intelligence apart from the minds of the sitters. "Old Bogey" has been writing his orthodox twaddle, and "Owd Jonathan" his spiritualistic wisdom; and one of our writers seems to think that we will soon find the "missing link," as some of the writers seem to skip about (with their pens) like monkeys. Reason has given way to rant, and prejudicial influence to the teachings of the Gospel.—I am yours,

I. THOMPSON.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

On Sunday evening, May 4th, Mr. Hocker lectured on "Charity."

On Tuesday, May 6th, Mr. J. Burns lectured upon "A Remedy for the Present Distress in Britain." The lecturer contended that the present system of things demoralised the people, making the poor poorer, and the rich richer. The poor were so down-trodden and poverty-stricken, and the rich so powerful with their wealth, that he could not tell which was the most wretched. This state of things could not go on; there must be a change, and it could be brought about by peaceable means. As everything that was necessary for man came from the ground, it follows that he who holds possession of the soil holds you, spirit and body; and men that are kept down can never aspire to anything noble. The people of every country should belong to the soil, and the soil should belong to them. He also advocated giving up drinking and smoking. A vote of thanks brought the meeting to a close.

On Sunday next, May 11th, at 6.45, Mr. J. Cartwright will lecture; subject, "Christ at the Well."

On Tuesday evening next, May 13th, at 8.30, Mr. Rouse will open a debate on the "Topics of the Week."

W. G. PAUL.

At a meeting of members, held Monday night, May 5, it was resolved "That an appeal be made to the readers of the MEDIUM for pecuniary help to carry on the work of the above Society."

We, the Committee, beg to call your attention to the good work achieved by this Society for many years. Our platform has been open for the expression of every shade of progressive thought; Spiritualism has been brought to the notice of hundreds, who otherwise would have remained in ignorance of its glorious truths. Mediums and speakers have been developed, and scores can testify to the joy they have experienced in attending our meetings; and now we are likely to collapse, unless a helping hand be extended to us. Three of our members have become guarantors, and being working men, it may be a very serious affair for them. Donations will be thankfully received by Mr. J. M. Dale, 50, Crawford Street, Marylebone.

J. HOCKER, Chairman, *pro tem*.

A. J. PARK.—We have sent you some printed documents by book-post, which we hope will assist you.

THE *Adelaide Secular and Free Discussion Society's Review* is rather a crude publication. Brains are evidently at a discount in that prosperous colony.

MAX GREGER, 12, Dunlop Street, Glasgow, has published the Sixth Thousand of his tract, "Money, its Uses and Abuses; or, Fortunes Won and Lost," to which is appended phrenological delineations of the Glasgow Bank directors. Ten engraved portraits are also given. It contains many good thoughts.

A WELL-KNOWN writer, on reviewing the hard lot and injustice (apparently) shown towards the man of progress, writes: "Heaven smiles through human tears, and love will rule at last." A blessed consolation, and the expression of a true seer, for but few would perceive the applicability of the sentiment.

MR. T. M. BROWN will return home to-morrow, and proceed south on his next tour, calling at Malton, Manchester, Belper, Derby, Barrow, Ulverston, and Cambridge. He will be glad to call at places on his way. Apply at once to T. M. Brown, Howden-le-Wear, R.S.O., Durham. Portraits of Mr. and Miss Brown, 1s. each.

THE tales in the *Five News* appear in a variety of papers simultaneously. It is simply padding to fill up a sheet the greater portion of which is printed in London or other literary centre. The sentiments thus offered are not worth notice, only that these literary caterers must have a very low estimate of the mental requirements of their patrons.

NO. 1 INSTITUTION SEANCES.—On Tuesday evening there were eleven regular sitters, and eight visitors. It was an interesting and harmonious meeting, tests being given and acknowledged. A sitter who had attended a death-bed had the matter again brought up. The deceased controlled the medium, and sobbed bitterly at the loss sustained on account of want of spiritual knowledge. Another spirit came and endeavoured to enlighten the one in distress.—J. KING, O.S.T.

MR. R. PEARSON, Sunbrow, in commenting on the diatribe against Spiritualism by Mr. Howard, given recently in his district, observes that in "Holy Writ" there are instances of persons speaking in "unknown tongues," and if modern mediumship is scoffed at, because Chinese and Indians control, why not subject the Biblical mediumship to the same fate, and for a similar reason? If it be preposterous and absurd for a foreign spirit to speak through mortal lips to-day, was it not equally so two thousand years ago? Our correspondent further adds that, as a speech by an Indian through a medium and an orthodox sermon, are about equally clear and instructive to an ordinary mortal,—the manufacturers of sermons should not be the first to put forward such an objection as that raised by Mr. Howard.

THE new monthly part of *House and Home* has on its wrapper a portrait of Sir Henry Thompson, F.R.C.S., the eminent surgeon and hygienist. The phrenologist sees in Sir Henry the organic endowments which are so strikingly exemplified in his life and teachings. The temperament is highly nervous, but well-controlled by balance of thorax, framework, and executive power. The body is of a pure type, heightened, and the instrument of mind all over. The brain is of the intuitive type: eminently practical, knowing, and executive; a man of great intensity of mental action and energy. He takes in all the circumstances at a glance, and his judgment penetrates deeper than his vision can go. He appears to be endowed with a species of clairvoyance, which enables him to project his sight beyond the surface, and see what is going on underneath. The crown of the head is full, indicating firmness of purpose, dignity, integrity, and an aptitude for engaging popular attention. Difficulties do not appal him, and he can exert himself to the utmost and yet not appear to be doing so.



## A NEW AND HIGH-CLASS ENTERTAINMENT.

During this season MRS. WELDON has freely given her services at many Concerts and *Soirées* held on behalf of religious, philanthropic, and charitable purposes. On each occasion she has been repeatedly encored, and a general wish has been expressed, that she would allow her friends and the public to hear more of her distinguished musical abilities. This desire has taken the form of a request from various quarters; in response to which, it is hereby announced that

## MRS. GEORGINA WELDON

WILL GIVE A SPECIAL

## ENTERTAINMENT AND SHORT ADDRESS

AT THE

WELLINGTON HALL, UPPER STREET, ISLINGTON,

(Nearly opposite the Church),

*On Wednesday Evening, May the 21st, 1879, at Eight o'clock.*

## PROGRAMME.

## PART I.

*A Short Address - - "How I Escaped from the Mad Doctors."*

A thrilling narrative of Personal Experience, showing by what means large numbers of perfectly sane and intellectually-endowed individuals of both sexes are immured in Madhouses for life, at the instigation of relatives; in carrying out whose behests a class of men drive a lucrative trade. An appeal to every noble-hearted Englishman and Englishwoman to cry aloud for the Reform of the LUNACY LAWS.

After which MRS. WELDON will Sing

SACRED SONG ( <i>Ruth</i> )	- - - -	"Entreat me not to leave thee"	- -	(Goddard & Co.)	- -	Ch. Gounod
WORDS by Rev. CH. KINGSLEY	- - - -	"O, that we two were maying"	- -	(Howard & Co.)	- -	"
WORDS by Mrs. HEMANS	- - - -	"The Better Land"	- -	(Duff & Stewart)	- -	"
WORDS by F. E. WEATHERLY	- - - -	"The Angel and the Sunshine"	- -	("Musical Standard," 185, Fleet St.)	- -	John Urich
VENETIAN BARCAROLA	- - - -	"Good night, my love"	- -	do.	- -	do.

## PART II.

## BIONDINA: A MUSICAL NOVEL, IN TWELVE CHAPTERS.

Words by ZAFFIRA.

Music by CH. GOUNOD.

This complete Opera for One Voice consists of the following Twelve Songs (Chapters):

1. The Prologue	4. First Interview with Biondina	7. The Serenade	10. Biondina's Illness
2. The Love-Letter to Biondina	5. The Proposal	8. The Betrothal	11. Biondina's Death
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## CELEBRATED NURSERY RHYMES &amp; SONGS.

The Little Boy and the Robin Redbreast's Nest.

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Night Thoughts.

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Song of the Sparrow.

Who? &amp;c., &amp;c.

THE CHAIR will be taken by MR. J. BURNS.

Doors open at 7.30; to commence at 8 o'clock; to conclude at a little before 10 o'clock.

*Those wishing to communicate professionally with MRS. WELDON should address their letters to her at RIVIERE & HAWKES, 28, Leicester Square.*

The Attendants will have for sale:—

Book of Words of BIONDINA, in Italian, French, and English, 6d.

Book of Words of the Songs, 6d.

The Songs sung by Mrs. Weldon, price 2s. each, nett. (May also be obtained of the Publishers, or at the *Musical Standard* office.)

BIONDINA.—Twelve Songs, 2s. each. (Published by Metzler.) Italian edition. The complete Set, 9s.

Selection of Six Nursery Songs. By Mrs. WELDON and M. GOUNOD. With Portrait of Mrs. Weldon on outside cover. 1s.

MRS. WELDON'S LECTURES:—*"How I Escaped from the Mad Doctors,"* 6d. *"The History of my Orphanage,"* 1s.*"The Story of Mrs. Weldon,"* continued and reprinted from the *Figaro*, 2s. 6d. *"Death-Blow to Spiritualism—is it?"* 1s.Pages from GRANNIE'S NURSERY RHYME-BOOK are published bi-monthly in the *Fountain*.



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

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."

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

SUNDAY, MAY 11.—Mr. J. Burns, at 7. Lecture.

TUESDAY, MAY 13.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, MAY 14.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, MAY 15.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, MAY 16.—Social Sitings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 9, 1879.

## NOTES AND COMMENTS.

ONLY fancy the state of things at Newcastle. The gentleman who sends us notes of news occasionally, excuses himself on the ground that these last two Sunday evenings he has been unable to get into the hall, on account of the overcrowding, and therefore could not give an account of the proceedings. No wonder that a bazaar for a larger hall is the one thought above all others.

MRS. WELDON will give an entertainment at Angell Town Institution, Gresham Road, Brixton, on the evening of Wednesday, May 28. All friends of liberty and progress are respectfully invited to do what lies in their power to make it a success.

THE numerous friends of Major Forster, on both sides of the Atlantic and other parts of the world, will be delighted to learn that his restoration to health is now almost complete. The speech on Dr. Hallock, reported elsewhere, was given with great vigour on Thursday evening, and with no injurious after-effects to the speaker. Well we remember the rainy, gloomy day on which, about twenty months ago, we accompanied Major and Mrs. Forster to the comfortable suburban residence they now occupy. Health and prospects of recovery were as unpromising as the weather. Since then extensive tours have been alternated with residences in London, and now Major Forster feels that he is himself again, and looks forward to many years of usefulness in that Cause to which he has so long devoted his distinguished services. We regret that we cannot report so favourably of the condition of Mrs. Forster, but it is hoped that a short residence in Switzerland, to which country Major Forster and party are about to proceed, will afford the benefit which is so much to be desired.

GREAT disappointment was experienced at Langham Hall meeting because of the fact that Mrs. Weldon had not accorded to her an opportunity to speak. Every time her name was mentioned there was a hearty peal of applause from the audience. Many persons attended for the sole purpose of hearing her. Much time was occupied by speakers who had nothing to say that was particularly fresh, while this lady, brimful of heartfelt enthusiasm, could not get in a word; so an item, and that not the least interesting, was placed in view of the audience, and at the same time denied them, after it had been advertised as a draw. We are pleased to think that there was no intentional "breach of promise" on the part of the Chairman, who, as a publicist, must suffer most, in that the audience were not gratified with that which was within their reach, and which they so much desired. Mr. Mosely's clear and intelligent presentment of the very complicated Lunacy enactments not only proved him to be a warm-hearted philanthropist, but an astute lawyer. In making the hideous ugliness of these laws clear to the comprehension of all, he did a valuable service to his country, which, we are happy to say, he may be induced to repeat and enlarge upon at all favourable opportunities. This is the favourable time for a real lawyer and statesman to come forward and win distinction while he defends the cause of right and justice. The opportuneness of such openings in the ramparts of history was alluded to in the course of the "Historical Control" by "Lord Lyndhurst," published last week. He was of opinion that a true lawyer could have immortalised himself in defending the persecuted mediums, and showing in what law and justice really consisted. That opportunity is lost, possibly never to return. Now another opening presents itself, through which a place in the gallery of historical celebrities may be attained, and to avail himself of it, Mr. Mosely seems to have set his face in the right direction. A speech from Mrs. Weldon would have

been a much more fitting pendant to the meeting, than the somewhat out-of-place resolution introduced by Mrs. Lowe, which is calculated to cause petty irritation, but can do no possible practical good. To the disappointed ones, we have this consolation to offer: that Mrs. Weldon will speak, sing, and play for two hours, at Wellington Hall, Islington, on Wednesday evening, May 21. We hope every friend of human freedom and æsthetic culture will do all that is possible to crowd the hall to the doors. No favour is asked either, for the entertainment will be well worth the listening to.

AUSTRALIAN letters report that an "exposure" of Dr. Slade at Sydney has been telegraphed over the colonies. Of course it is all a little business speculation on the part of the newsmongers, for if they did not inflame public prejudice occasionally, the sale of scandal in newspaper form would cease to be such a profitable enterprise. Even our spiritualistic "correspondents" find it more gratifying to retail dish-water gossip insinuating evil things of their betters, than to teach spiritual truth.

THE MEDIUM next week will contain an oration through Mrs. Cora L. V. Richmond (Tappan), from the spirit "George Thompson." Mrs. Nosworthy recognises tests of her father's identity in the message, and has supplied a statement to that effect to be published with it. Other important articles held over this week will also appear. For distribution next week's MEDIUM may be had for 5s. per 100.

SPIRITUALISTIC SANITY: a Reply to Dr. Forbes Winslow's "Spiritualistic Madness." By S. E. GAY. London: E. W. Allen. Price 1s.

In this well-considered pamphlet, Miss Gay has endeavoured, and we think successfully, to lay before the public the real issues arising out of Spiritualism in opposition to the false and dastardly insinuations of the madness-mongers. If this work could have an extensive circulation amongst the intelligent public, it would effect a great amount of good.

THERE will be a meeting as usual at the Spiritual Institution on Sunday evening at 7 o'clock.

MANCHESTER.—The Grosvenor Street meetings, a correspondent informs us, are well attended by strangers as well as regular sitters. Much of the success and harmony that prevails is attributed to a noble band of ladies whose good word is for all, and they are universally respected in return.

MR. R. BRUNSKILL, Cockfield, speaks highly of the kindness and healing power of Mr. W. Scott, Darlington, who recently attended him during a severe attack of bronchitis, and adds: "The Cause of Spiritualism is progressing; it engages the attention of many influential parties in this locality." The prevailing strike is the great drawback to everything.

WE are pleased to learn that Mr. L. E. Marcus, late of Newcastle-on-Tyne, and now editor of the *Gauler Standard*, Adelaide, South Australia, has been elected G.W.C.T. of the I.O.G.T. in South Australia, and that without opposition. His opinions are well known, so that his election is justly regarded as a triumph for Liberalism and Spiritualism in the colony.

It may be put on record that Mr. Burns has received no challenge from the Rev. W. W. Howard, of Gateshead, to meet him in debate. A gentleman in Northumberland wrote to Mr. Burns, asking him if he would meet the rev. gentleman. Mr. Burns replied by submitting a proposition for debate, but has received no answer. Perhaps the gentleman may not have communicated it to Mr. Howard.

MANY sensitives and persons of adaptive disposition are led into speaking unkindly of others by having to converse with malicious people. Scandal, the manna of hell, is apparently a necessity with some low natures. The medium who associates with such is "controlled" by their sphere and made to say words of assassination that are truly foreign to his better nature.

THE *Dietetic Reformer* for May is a valuable miscellany on the food question. The interest in vegetarianism is now very great, much more so than the most sanguine vegetarian could have anticipated thirty years ago. It was then about that we first began to study and practise the subject, and can mark a very wide difference between the way in which the question is received now from what it was then. All intelligent people should make it a point to read the *Dietetic Reformer* monthly. It contains valuable hints on cooking adapted to these hard times. We can send a specimen copy post free for 2½d.

DR. BROWN, of Burnley, has remitted to the Spiritual Institution £1, being surplus resulting from Mrs. Mellon's seances after expenses were paid. He writes, "We give it to the Spiritual Institution, for, as you know, we work for the onward spread of Spiritualism, and not for what we can make out of it; and we know that the Spiritual Institution 15, Southampton Row, London, is not only the best in England, but in the world. And we think it our duty to do all that lies in our power. I wish to God that every Spiritualist would think in the same way. If all circles did as much for the Cause as our little circle, things would be much better than they are."

WALSALL SPIRITUAL ASSOCIATION.—This association has been holding public meetings in the Exchange Rooms High Street, for the past few months. The attendance at the Sunday meetings has grown considerably of late, and great interest is manifested by large numbers in spiritual phenomena. On Sunday evening, May 4th, Mrs. Groom, of Birmingham, delivered an able and logical trance address on, "There is no Death," to a crowded audience, and at the close gave numerous tests. Spiritualism is certainly making great strides in Walsall, and great credit is due to the association, and especially to Mr. Blinkhorn, for the perseverance displayed in keeping the phenomena so persistently before the public.



## PHYSICAL SEANCES AT MRS. OLIVE'S.

Remembering the record which appeared in the *MEDIUM* from the pen of Col. Greck, that writing had been obtained in a sealed box through the mediumship of Mr. Haxby, I availed myself of the opportunity to join a private sitting at 15, Ainger Terrace on Monday evening. The company was select and most agreeable. The medium was not particularly well, and somewhat exhausted in power. He was entranced at an early part of the sitting by "Joey," who conversed in an agreeable and intelligent manner. Speaking of the progress of Spiritualism, he said it was extending itself more on the spirit side than on the earth side, which is corroborative of the knowledge possessed by many, that a spiritual undercurrent is largely at work throughout society, and of which but few indications appear externally. The sitters were freely touched by hands, the table was moved about, and a sealed box containing paper, which was placed on the table, was moved backwards and forwards, and ultimately placed in a gentleman's lap. It was seen by those having clairvoyant power to be covered with light. A sitter suggested that this luminous halo might have the power to penetrate the wood of the box and thus prove the means whereby the spirits could manipulate the pencil inside, and write on the paper without opening the box. "Joey" replied that he understood the process used by the spirits to be something of that kind. A Yorkshire spirit controlled the medium and conversed for some time. Quite a number of spirits were described as being in the room. The writing-within-the-box experiment was not completed, but a very agreeable evening was spent, and striking and satisfactory physical manifestations were obtained. I learned that seances are held frequently, as per advertisement. "A VISITOR."

## MISS YOUNG AT THE SPIRITUAL INSTITUTION.

On Sunday evening the rooms were crowded to excess, and some were turned away unable to gain admission. Miss Young, though suffering from delicate health, greatly delighted the audience with her mediumship. First, under influence she gave an invocation, then, after a hymn, an address on, "Will Spirit-Communion Benefit Mankind?" in which she presented many thoughts bearing on the advantages of spirit-communication to those who cultivate that gift. She concluded with a very well-conceived poetical address, setting forth in dramatical features the spiritual consequences of earth-life. After some conversation with her other guides, and short address from Mr. Burns, Miss Young was again controlled to give another poem, which closed the meeting. Great satisfaction was expressed, at the conclusion of the proceedings, by many present.

## SPIRITUAL SOIREES AT NEWCASTLE.

On the evening of Thursday May the 1st, about twenty ladies and gentlemen met to spend an hour in the seance rooms, No. 28, New Bridge Street, where a small but select collection of spirit-drawings by Duguid, drawings by Madame d'Esperance, and photographs of various kinds, were exhibited for their inspection.

During the evening, Madame D'Esperance read a paper, giving a short but interesting account of her own personal experience, the reading of which gave great pleasure and was highly appreciated by those present, so much so that an unanimous wish was expressed that such meetings and readings might be continued as a means of intellectual and spiritual improvement.

Madame d'Esperance is a most excellent reader, and this was not the first time she has appeared before the Newcastle Spiritualists, having on a previous occasion read an essay on "the Nature of the Spiritual Body," before the members of the Newcastle S. E. Society Improvement Class, which created so much interest that she has been repeatedly requested to re-read the same.

Madame d'Esperance is at present holding clairvoyant seances on the Monday evenings in her seance rooms, 28, New Bridge Street, Newcastle-on-Tyne.

I shall be most happy to give information and answer inquiries as to the above.

3, Cross Houses, Upper Claremont,  
Newcastle.

WM. ARMSTRONG.

A LADY correspondent most truly writes: "It is to the poor and wretched that Spiritualism is a gospel. The rich and prosperous find this world too comfortable to make them feel any very keen interest in another." The writer moves amongst those who are well endowed with this world's goods, and hence speaks that which she knows. All great spiritual movements have commenced amongst the people, or had for its apostles men of talent and position who renounced all, and became poor for the work's sake. Heaven bless these kingly souls!

A LEEDS correspondent, writing of the success of Mr. Barkas's meeting, says: "Your packets were, I think, all given away. No person could enter the lecture-room without passing a table covered with them, at which sat a gentleman, who handed one to each passer-by. The hall was crowded to its utmost extent; many had only standing room. I noticed many reading their packets before Mr. Barkas made his appearance, and nearly everyone held one in hand. Mr. Barkas spoke well." A word of explanation in respect to the packets is necessary. The Spiritual Workers made up 500 packets, each containing a "Colville Number," or other special issue of the *MEDIUM*, a copy of William Howitt's "What has Spiritualism Taught?" and "Seed Corn," No. 4, and the expenses were defrayed out of the special fund of the Spiritual Workers. This distribution must have done a great good itself. We invite all Spiritualists to become allied with the Spiritual Workers, and see that a similar work is done at all public meetings bearing on Spiritualism.

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## MAY-DAY MEETING AT LANGHAM HALL, LONDON.

This meeting, convened and presided over by Mr. J. Esmore Jones, was held partly in commemoration of the anniversary of Spiritualism, and partly to advocate inquiry into the present condition and amendment of the Lunacy Laws. The platform was decorated with a choice collection of flowering plants and ornamental shrubs, and a very interesting display of spirit-drawings and pictures was exhibited. On the wall behind the platform were scrolls bearing the names of William Howitt and K. T. Hallock, whose transition from earth-life was also commemorated by the speakers. A trained choir was in attendance, and rendered some appropriate pieces, in some of which the audience joined, the members thereof having been supplied with a "service of song," printed on paper beautifully illuminated with floral designs on a toned surface.

The weather was inclement; snow and sleet had fallen, and there was a most penetrating north-east wind, which deterred some from attending whose probable presence had been announced. Mr. S. C. Hall kept the carriage at his door for half-an-hour, but at last was compelled to deny himself the pleasure of attending on account of the delicate state of his health. Mr. Cromwell P. Varley, who lives at a distance from town, was also among the absentees, and the loss of these gentlemen to the meeting was very severely felt. The general audience suffered in a similar manner, as many who had intended being present were forced, on considerations of climate, to remain indoors.

Two letters from clergymen were introduced by the Chairman as read, and we here print them. The one is directly opposed to the other:—

J. Esmore Jones, Esq.

Sir,—Having received, I suppose through the courtesy of the committee, a card for the meeting of Spiritualists and friends at which you are to preside on May-Day, I may be permitted to address to you these few following remarks upon the subject, and to request you to read them to the meeting. I observe, from the paper which accompanied the card, that Spiritualists are said to be "in great numbers connected with" all branches of the Church of Christ. I may assume, therefore, that all these acknowledge the authority of the Bible.

Now the Bible frequently refers to those who in former ages claimed as the Spiritualists of the present day claim, to hold converse with the world of spirits. The Bible does not say whether those persons did actually hold such converse, or were either deceivers or deceived; and therefore I will not venture to pronounce a judgment upon the reality of "Modern Spirit-Power Phenomena." They may, or they may not, be true; as to this, men may differ in opinion. But the Bible does, in several places, express distinctly the judgment of God upon all persons who communicated or pretended to communicate, as Spiritualists do, with the spirits of the dead, or any other beings of the unseen world. I will quote only one passage, from Deuteronomy—chap. xviii., verses 10 to 12.

"There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."

It is probable that many Spiritualists have not observed the strong condemnation which God, in this and other similar passages, has pronounced upon those who exhibit these "phenomena;" and I cannot but hope that, when it has been pointed out to them, they will desist from thus exposing themselves to the wrath of the Almighty God.—I am, Sir, yours faithfully,

CHARLES PERRY.  
Avenue Road, Regent's Park, N.W.

(Bishop.)

April 28.

Dear Sir,—Absence from home has prevented me from writing earlier in answer to your note, which I found on my return.

With reference to 1 Cor. xii. 10, my experience leads me most strongly to affirm that the age of miracles is certainly not passed, as many of the so-called orthodox think, and that the gifts spoken of by St. Paul are by no means lapsed, but would be as common now as in the early Church were Christians in word, to a larger extent, Christians in deed.

Gifts of healing I have witnessed on several occasions, and long before I knew anything of Spiritualism, in the first days of my clerical life, just after I had left Oxford, in pastoral work and sick visitation, I used to feel a strange and almost irresistible desire to lay hands on the afflicted, and by prayer hope for their recovery.

The enclosed account (1), written and published by me some few years since, may instance a remarkable case of spiritual healing.

Foolish as healing mediumship sometimes appears, it is really no more so than the apostolic account we have of making St. Paul a living rag-screen. See Acts xix. 11, 12. "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

When I say my experience will not let me deny the existence of miracles, I mean of course what is understood by the word in its close



literal signification and not its warped theological meaning, a wonder simply; and not something loosely conceived to be utterly opposed to the laws of nature, since all the astounding marvels and dumbfounding miracles I have seen, are not in my mind, contraventions of law, but occurrences which take place in obedience to some higher law; to find out which and study its working, its mode of action, and ascertain the conditions best favouring its fluent operation, is the sole aim I have in my investigations of spiritual phenomena.

As an instance, one of many, of my experiences being parallel with some of the recorded experiences of apostolic times, I send you the enclosed. (2)

With respect to the gift of tongues I may say that I have heard an uneducated, working man, who has never been out of England, speak in Hindustanee and also in Latin; the first with the ease of a native, just as I have heard it spoken in India; the second with classical correctness and no false quantity.

This has been when the person alluded to was in the state called trance, out of which and in his natural condition he could not speak his own language at all grammatically. Indeed his speech bewrayeth him sadly.

I could instance many cases in my experience touching the "discerning of spirits," to show that some have the *open ear* like Samuel, or *quickened vision* like Elisha at the translation of Elijah, or like Elisha's servant, when his master prayed that the young man's eyes might be opened, and then he saw the mountain full of chariots of fire and horses of fire round about Elisha. So I have known those who had both gifts in frequent operation, and who could be as truly called *seers* as were the prophets of old. (See 1 Sam. ix. 8, 9; verses quoted at end.) But the subject is too vast; simply I will say relative to the discerning of spirits by eye or ear, called clairvoyance and clairaudience, that in my reading of St. Paul's conversion, I apprehend some of those who were with the apostle on his way to Damascus were suffered momentarily to become clairvoyant, and some clairaudient. For only this view of the matter can reconcile the apparent discrepancies existing in the two accounts of the same occurrence recorded in Acts ix. 7, and Acts xxii. 9.

Acts ix. 7. "And the men which journeyed with him stood speechless, hearing a voice but seeing no man."

Acts xxii. 9. "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

Believe me, faithfully yours,  
Leamington, March 25.

THOMAS COLLEY.

Paid mediumship, professional seership (1 Sam. ix. 8, 9).—"And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our way. (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come and let us go to the *seer*: for he that is now called a prophet, was beforetime called a seer.)"

The Chairman commenced the formal proceeding by reading from the "service of song" the following statement:—

Spiritualists are they who affirm:—

1st. "God is a spirit."

2nd. Angels "are spirits sent forth to minister," visibly and invisibly.

The joint action of those intelligent powers produce the family and national incidents called special providences.

"Add to your faith—knowledge." Spiritualists *know* that:

3rd. "There is a spiritual body."

4th. Man passes out of his physical body a living, intelligent substance, perfect in form and individuality.

5th. Relatives can and do visit, and also, as ethereal "ministering spirits," assist, those they are connected with by ties of affection.

Spiritualists in great numbers are connected with all the Churches of the Empire. Their knowledge confirms their faith in a future life: vitalises their perceptions of the attributes of the Deity; creates an earnest desire to give of their knowledge to those suffering from the passing away of relatives, and from a belief in annihilation—a belief that influences about ten millions of the adult population of England.

He went on to say that they met to do honour to two men who had passed away during the year, calling to mind their characters and the important services they had done to Spiritualism. One was Dr. Hallock of America, and the other noble worker in the Cause of Spiritualism was William Howitt, not forgetting his wife Mary. Their names had been household words since he was a boy. S. C. Hall had specially desired to occupy his fifteen minutes with reminiscences of that friend he had known and loved so many years, but the terrible north-east wind now raging hindered. He had now to ask Thomas Gales Forster, who had known Dr. Hallock intimately, to tell them something about that gentleman. He was pleased to have Mr. Forster on the platform before he returned to his native land. After all, they were cousins of the same family, and they had a great deal to thank America for.

#### SPEECH BY THOMAS GALES FORSTER.

Ladies and Gentlemen,—I have been invited by the president of this meeting to offer a few remarks upon the life and character of Dr. R. T. Hallock, of New York city; who departed this life on the 18th of January of the present year, and who was one of the earliest and ablest advocates of spirit-communion, and of that system of mental and moral philosophy which many of us believe to have been legitimately deduced from angel-ministration, through the agency of the spiritual phenomena of the day—the anniversary of the first practical recognition of which, we have in part met this evening to commemorate.

In entering upon the discharge of this privilege assigned me, I can but do so with my mind well-nigh o'ertaxed with mingled feelings of grief and joy, of trepidation and courage.

I grieve to think that we may not look upon that manly form again amid the daily avocations of time; that we may not again gaze into that fraternal eye, or listen to that eloquent voice, as when in the earth-life! And yet, I cannot but rejoice in the

assurance, that our temporary loss has been his eternal gain, and that he may yet minister to his beloved from the brighter spheres to which he has gone.

My trepidation arises from the consciousness of my inability to do justice to the character of my friend—especially in the few minutes necessarily allotted to each speaker; but my courage is enhanced by the reflection, that the truest utterances must impart an interest to the mind of the listener, from the magnetic purity of the character they aim to portray,—whilst I am cheered by the feeling that his noble life has culminated in

"Immortality by a double prize—

By fame on earth; by glory in the skies."

The 31st of March, 1848, was one of the most eventful periods in the spiritual and intellectual history of mankind. Across the pathway of preceding ages, the divine law of cause and effect having been continuously operative, through the gradual development of human energy and the natural progress of human thought, the full cycle of preparatory centuries was completed. The time had come, the period had arrived, when, in accordance with the divine will, through angel and human effort, this world of ours was to be elevated into a closer and more appreciable relationship with those brighter and more ethereal realms which lie just

"Beyond earth's chilling winds and gloomy tides,

Beyond death's cloudy portal,

Where nothing beautiful e'er fades,

And love becomes immortal."

The clock of eternity struck the hour, when humanity was about to recognise a crowning hour. A scene eminently sublime was about transpiring—a scene many a time and oft partially repeated; but never before with results to be so widely disseminated, or so gladly received. The shadowy mystery of the centuries—but dimly understood in the past—was about to receive practical explanation. The great fact of the perpetuity of individual consciousness beyond the grave was about to be revealed satisfactorily to wondering humanity by exultant spirits of the beloved and the departed. The door of eternity—ever held ajar by divine love, although so long declared closed through erroneous teachings—was about being thrown wide open to human appreciation. The long-called dead, mighty and simple, were about to manifest their continued existence by their personal presence; and, divested of that ghostliness with which superstition has clothed the departed, were about to initiate receptive minds into a fuller realisation of the immortality and divinity of the human race.

But how was this great truth to be made manifest? how and where the mighty advent accomplished? Not in tones of thunder, amid the warring of the elements, or the jarring of revolving planets from their orbits; not at Jerusalem, or at Rome; not at Delphos, or at Mecca; not at the palace, the cathedral, or the church; not among those who are dazzled by the meretricious glare of worldly honours; nor yet among those who held the highest seats in the synagogue,—but as at Horeb, in the "still small voice" of love and sympathy, and of undeniable facts—simply and unostentatiously—was this, the grandest truth of all the ages, communicated to human affection and human intelligence.

Hydesville, New York, was the unheralded spot; three honest, unassuming girls—two of them but children, comparatively—the agents; man's material senses and his reason, the arbiters; human spirits God's communicating almoners; and human hearts the happy beneficiaries! Man had yet to learn the oft-repeated lesson, that Truth, in its approach to mind, is ever gentle and unassuming; seeking to win, rather than force, its entrance into human consciousness!

On the date to which I have referred—the 31st of March, 1848—the family of Mr. Fox (as many of you are aware), together with neighbours and visitors from a distance, had been listening with increasing perplexity to mysterious rappings in and about the house, which had been made for days, with successive intervals between, by some invisible and unknown agency. At this time, two ladies of the family of Mr. Fox, now residents of your city—one of whom I am just informed is present in the room—were but children, as I have said.

[Mrs. Kate Fox-Jencken, at the invitation of the Chairman took a seat on the platform, and Mr. Forster resumed.]

Little Katie, the youngest daughter of a family whose names are dear to the hearts of millions of American Spiritualists—after calling the attention of the rapping yet invisible agent, to the movement of her tiny hands—bringing them repeatedly together without sound—and finding the raps corresponded precisely to the motions she was making—in her childish tones suddenly and excitedly exclaimed, "Look, mother! it can see as well as hear!"

Then, indeed, my friends, I honestly believe, let sceptics say what they may, was struck the key-note of the world's future progress in a practical knowledge of spiritual truths! Then was born the incipient recognition of individual consciousness—succeeded by individual progress—beyond the grave! Upon these two fundamental propositions, mainly, it may be said, rests the spiritual philosophy, the religion of the Spiritualist, the glorious gospel of the hour; which has been so sadly misunderstood and so wrongly represented throughout different portions of our world!

Of this glorious system of ethereal truth, as well as the direct communion of angels with mortals, Dr. R. T. Hallock was one of the earliest and ablest advocates, as I have said; whilst the humanitarian and ennobling precepts of this gospel of the skies constituted the rule of his life. With a mind rich in scientific and literary culture, with a heart warmed by every generous and noble impulse, and with an aspiration as enduring as the immor-



talities toward which it looked, his entire nature was baptised with a love of Truth—Truth in all its wonderful varieties of expression; which expressions, like unto the individual features of inanimate nature, are but the indications of the divinity of its origin, and the intensity of its unity! Animated by this love of Truth, he sought the precious boon, whenever, and wherever there was a promise of gratification, independent of previous conceptions of his own, or the prejudices and criticisms of those by whom he might be surrounded; and, with the indefatigability of Hannibal when crossing the Alps, he invariably pursued the search, until conclusions for or against the claim proposed, were legitimately attained. And when his conclusions were satisfactorily reached, with a courage worthy of all imitation, he unhesitatingly proclaimed what he believed to be true.

A short time after the occurrences at Hydesville, to which I have referred—hearing the claim advanced, that through the agency of the material senses, and the observance of certain physical phenomena in the presence of peculiarly organised individuals, the mooted question as to the existence of soul-consciousness after what is called death has occurred, could be rationally and definitely settled—a fact, of which he entertained serious doubts—all the active energies of his nature were aroused into exercise; and, with a vigorous mind, a keen perception, and an honest purpose, he entered into the investigation of the facts claimed, together with the philosophical deductions assumed to be drawn therefrom. During his investigations he was associated with a noble band of thinkers in New York city—such as Dr. S. B. Brittan, Dr. Gray, Dr. Warner, Mr. Partridge, Professor Mapes, Judge Edmonds, and others; not the least among whom, by any means, was Dr. R. T. Hallock—whilst Dr. S. B. Brittan, the first-named, in the estimation of your speaker, is one of the profoundest thinkers and ablest writers of the age, in our own or any other field of thought. Steadily pursuing his investigations, he very soon became convinced of the genuineness of the phenomena, and also of the brilliant and glorious sources of learning thus presented to the aspiring souls of men; whilst, his own intuitional faculties continuously opening to the influxes of the Higher Life, he was enabled to accumulate a fund of grand and ennobling thoughts, equal to many, and superior to most of his compeers. Possessed of the noblest and purest philanthropy, with him, to acquire, was to impart; and he speedily became one of the most energetic and logical advocates of Spiritualism in our land. He was one of the originators of the New York Spiritual Conference—which body is still in existence, and which, for more than a quarter of a century, has been the arena for some of the ablest discussions ever held with reference to the philosophical questions of the day; and in this association, for the same period of time, Dr. Hallock was esteemed one of the readiest, most learned, and most popular debaters. Soon after his decease this body of philosophical thinkers, with deep sincerity and fraternal promptitude, held a meeting, and unanimously adopted resolutions of condolence with his family and the friends of Truth everywhere, at the great loss sustained in his departure from amid the scenes of time; whilst, as an additional mark of respect to our noble brother, the chair in which he usually sat has been draped in mourning, and is now left vacant during the sessions of the association—that is, vacant to the material sight; but not always thus, I feel assured, to the clairvoyant eye of many who may attend succeeding meetings.

Other long-established and highly-reputable societies of New York have passed resolutions with regard to the demise of our brother, couched in the most appreciative and laudatory terms. Notably among these is an association of materialistic thinkers, who, although diametrically opposed to Dr. Hallock in his opinions, nevertheless, in the resolutions adopted by this body, his departure is sincerely deplored as an irreparable loss to the community. Good and true, indeed, must have been the life of a Spiritualist, to have called forth such unqualified commendation from a class of mind differing from him so essentially in sentiment.

But the moments are passing, and I must bring my remarks to a close, already condensed more than I could wish, and far more than the nobility of my theme so eminently demands. Dr. Hallock was most emphatically a good and true man. I never knew a warmer heart, a more majestic soul, or a more earnest and honest thinker. After a long life on earth of devotion to principle and faithfulness to duty, he has gone to his guerdon in the land of the beautiful. Gone, but not lost; deceased, but not dead; for the consolatory and unmistakable demonstrations of Spiritualism had satisfied his mind, as they have the mind of your speaker, as well as of many who now hear me,

"That verily, there are no dead,  
Of all the children of our God."

Through the courtesy of your president, I am permitted to say a few words likewise, in regard to another most eminent pioneer of Spiritualism in America, who departed this life but a short time previous to the good brother of whom I have been speaking. I allude to Dr. H. F. Gardner, of Boston, Massachusetts. With him, also, and his labours, I was well acquainted for full a quarter of a century. Like unto Dr. Hallock in the commercial metropolis of our country, so Dr. Gardner in the Athens of America, was pre-eminent in his devotion to the cause of Spiritualism; and for the unflinching decision and unyielding courage he ever manifested, in unremitting efforts to have its claims presented to the general public. It was through his agency, and under his auspices, sustained by as liberal a band of devotees as any cause ever had in the tide of time, during the earlier struggles of Spiritualism for acceptance, that most of its then active advocates received a hear-

ing in the city of Boston—your present speaker among the number. And it was through his energetic instrumentality chiefly, that some of our earlier test-mediums were enabled to hold seances in the presence of the faculty of Harvard University, at Cambridge, Massachusetts; by many esteemed the first institution of learning in our land. His courage and character, aided very materially in sustaining the passivity of the mediums, and in the preservation of suitable conditions during this trying ordeal; for such it most emphatically was, amid the opening scenes of that unfair and materialistic warfare against the Cause of the Angels, which has not yet ceased in America; and which is being waged likewise in your own sea-girt isle! The result of these seances was, that the most astounding evidences were presented to these learned and sceptical gentlemen, of the exercise of power, and the communication of intelligence by a seemingly individualised agency, wholly imperceptible to the external eye. A report of the result of these seances was promised by the gentlemen referred to; but, although repeatedly called for, none has ever yet appeared; and yet a quarter of a century has elapsed since the occurrences spoken of. Such is the injustice still too often meted out to the mediums of our Cause—the suffering martyrs of the 19th century. Dr. Gardner well earned the appellation, and was known as "the medium's friend." Prejudice was rife in our land, as intimated, for a number of years, against Spiritualism and its mediumistic representatives. In defence of these, Dr. Gardner was ever active, earnest, and courageous. His fraternal sympathy placed him like a wall of adamant, as it were, between the opposing elements of materialism and these sensitive phenomenal representatives of what was erroneously believed by many to be a new truth; but whose phenomena, Spiritualists recognise merely as the new and varying aspects of a grand truth, as old as man himself. Indeed, with undiminished fortitude throughout his entire life-line, this noble pioneer stood in defence of Spiritualism and its exponents, like ocean's rock, breasting the wrath of every billow, and the storm of every sky.

Of these two eminent men, Dr. Hallock and Dr. Gardner, it may be truly said, they knew their duty and they did it well. And I doubt not they are already realising the beatifying results of devotion to their highest convictions, and a life-long love of Truth. They have finished their course, and have gone to their reward.

"Gone in their spiritual beauty,  
Out from the golden day;  
Fading away in the light so sweet,  
Where the silver stars and sunbeams meet,  
Paving a path for their angel-feet,  
Over the silent way."

God's pale angel brought no terror to their ripened spirits.  
With them, as bidding adieu to time, there was—

"No waning of fire, no paling of ray;  
But rising, still rising, as passing away."

Come back, gallant eagles—though buried in light,  
Still lend us thy counsel, bright stars of our sight.

In the absence of Mr. S. C. Hall, the Chairman said he would have to tell them something about William Howitt. Some twenty-three years ago, nearly twenty-four, he remembered seeing William and Mary Howitt, and he had some conversation with them. He found him a noble-minded man. The beauty of his mind and the force of his character was this,—that when he thought he was right he would tell you. There was no going round the corner with him. William Howitt had been a Unitarian, and through spirit-manifestations was converted to be a Trinitarian, of which he (the speaker) was one. When he saw that the forces connected with Spiritualism were being made a trade of, he gradually retired from the Movement; and that was why, for the last few years, he had not come forward publicly, except occasionally through the press. He mentioned this because it might be in the minds of many that they had not had so much of Mr. Howitt as formerly. He was a noble-minded man, whose heart was in his work; and whenever his heart was in a work he was the man to move forward. He had that day taken up the Report on Spiritualism by the Dialectical Committee—a very valuable work for those not connected with Spiritualism, and one telling a great deal about it. He opened it at the very place where William Howitt came in; the Dialectical Society wanted information from him, and his advice was to put aside prejudice; not to let previous inclination govern them, but go in properly; not to be frightened by what their neighbours said, and they would find the phenomena true, and through those phenomena they would come to experience the certainty of a new and continued life. William Howitt and Dr. Hallock were two great veterans in the Cause, who were in the front, and had been for many years. Speaking of Mary Howitt, he said she was an honour to our land. Well did he remember teaching his children, many years ago, her pretty verses:

"Buttercups and daisies,  
O the pretty flowers."

The Howitt family had wrapped itself around the heart of every English man and every English woman for the last half century. He wanted (proceeded the speaker) now to give them a few facts. Physical phenomena were sometimes looked upon as being very stupid; and so they were, until it was understood that they were indications of the intelligence that produced them; but when that got into men's minds, they did not care much more for them. They then obtained other manifestations of spirit-power, that arose in the shape of apparitions, premonitions, the healing of the sick, and others. But they all began in the ordinary way just as with



Katie Fox, when the rappings first began to give intelligence to sounds that had been frightening our forefathers long ago in haunted houses and so forth. The manifestation he wanted to give them took place in his family circle. His mother, his children, himself, and Mr. Home were seated at a lloo table, about five feet in diameter. On the table was a family Bible. On one side of the room, away from the table was a harmonium, and in front of the harmonium a stool. While they were thus seated around the table, they saw the stool move away from the harmonium, and come slowly towards the table, all by itself. A wonderfully intellectual stool it must have been! Then it rose up in the air until its legs were on the top of the table, when it bowed reverently to the Bible three times. They all stared, and the thought occurred to him, "Does that mean that music is the handmaid of devotion?" There was immediately again a movement and a bowing three times to the harmonium. The stool then straightened itself up, and then began to move down to the floor again. Mr. Home—he was very angry with him—put his hand on it, and helped it down. He wished him at Jericho when he did it. He wanted it to go back again of itself. This was one incident in his experience, and he believed two witnesses of the fact, besides himself, were there now. He had had premonitions—some of the most extraordinary it was possible to conceive. As to the letter from the bishop, he would remark that, in the olden time, there were two classes—the Israelites and the Paganites. The Paganites had manifestations as well as the Israelites. There was, therefore, a prohibition. The Israelites were not to take the heathen gods of the Paganites; but the latter, the god of purity of the Israelites. Was it right to ignore the whole thing because there was multiplicity and duplicity in connection with manifestations?

Mr. Reimers was the next speaker. He said an address had been given by Mr. Fletcher purporting to be from William Howitt. He had also, through a young German, received a communication purporting to come from the same spirit.

The Chairman gave a few more facts with reference to the various forms of spirit-manifestation, alluding to premonitions, the audible voice, apparitions, and the playing of music. On one occasion so delicious was the music he heard, that he wept. He had only wept twice in his life, and the first time was on hearing that music. After a few words as to the way in which an accordion was played upon by the spirits, the Chairman called upon

Mr. Carter Blake, who said that the fact that in most cases the instruments or tables on which results were produced were not the property of the medium was a proof of the genuineness of the manifestations. He then alluded to the testimony of "M.A. (Oxon.)," Mr. William Crookes, Mr. A. R. Wallace, Mr. O. F. Varley, and others, as forming a precedent which any scientific man might with propriety follow.

Mr. Humphreys, on being called on, narrated some facts indicating that the spirits can communicate that which is not in the mind of any person present.

The Chairman read from the index to Lord Dunraven's book of sittings with Mr. Home, a list of the phenomena which had been observed, including instances of the accordion being supported without human hands; Mr. Home being lifted and carried out at one window and in at another; of his placing his face in the fire with impunity; of his head and hands becoming luminous; of spirit-lights, spirit-music; of luminous objects, and objects moving without visible means; of pencil writings; of spirit-forms being seen, and spirit-hands touching persons; of the spirit-voice; of tables rising in the air, &c., &c. The names of the greater number of the responsible persons who witnessed these things were also given in the book. They had abundant proofs of the facts of Spiritualism. Mr. Home, he regretted to say, was at the present time very ill.

#### THE LUNACY LAWS.

The Chairman now introduced the second part of the evening's proceedings. He expressed his astonishment at discovering the actual state of the affairs in respect to the Lunacy Laws, and expressed his determination to do what he could to arouse London to the iniquitous nature of those laws. He read an article which appeared in the MEDIUM, No. 464, "How to Manufacture Lunatics." He knew cases in which persons of property had been disposed of by lunacy arrangements that others might have the handling of it. He considered phrenology a good means of determining who were lunatics. As an amateur mesmerist he had proved the truth of phrenology forty years ago, and could excite any organ at will. Abnormal excitement of an organ of the brain would produce an undue action thereof, while all the others were sound and healthy. This fact indicated the course of treatment which ought to be pursued, and to which medical men should give more attention.

#### MR. B. L. MOSELY, LL.B., BARRISTER-AT-LAW,

was the next speaker. He said he had some diffidence in such an assembly, because he was not a Spiritualist. Those who were responsible for the convening of that meeting had asked him to address a few words to them on the action of the Lunacy Laws, and he did so with a great deal of pleasure, although he could not direct their attention to the first part of the question, viz., the operation of those laws upon mediums. He was quite sure they would agree with him in this, that the present system of lunacy ought to be considered with a view to future legislation. For this purpose it would be necessary briefly to recapitulate what had taken place in the past, what was the present law, and what alterations they would suggest in the law. By looking at the matter in that practical light, they might come to some conclusion as to

what should be done. He held in his hand two parliamentary papers referring to the Lunacy Laws: one, the last report of the Select Committee of the House of Commons on those laws, and the other, Mr. Dillwyn's bill dealing with lunacy. The latter, he thought of great importance, as that is the only bill before Parliament at present on that subject.

First, then, as to the report. The committee were appointed to inquire into the operation of the Lunacy Laws, so far as regards the security afforded by it against violations of personal liberty. The committee's attention was mainly directed to the three following questions:—viz., (1) whether persons might be unduly deprived of liberty by means of false allegations of insanity; (2) whether there was a risk of persons being ill-treated in asylums; and (3) whether undue obstacles were imposed to their returning to their relatives when restored to sanity. The answer to the first question amounted to this, that a great many reports had come to them, and they had received a mass of evidence; but that allegations of *mala fides*, or of serious abuses, had not been substantiated. They were constrained to admit, however, that the anomalous state of the law undoubtedly permits forcible arrest and deportation by private individuals, and they recognised the terrible consequences which might ensue from fraud or error. They suggested that statutory declarations should be substituted for the present certificates of two medical men. Mr. Mosely thought the recommendation was one worthy of consideration.

Then they come to the second question, whether there are any risks of persons being ill-treated in private asylums. The committee glanced over that in a very superficial way. They were of opinion that less restrictions should be placed on those desiring access to the patients, and that, perhaps, the persons who had charge of the sufferers were not as gentle with them as they should be; they sought, in fact, to excuse the latter abuse, by casting aspersions on the statements of the victims.

Connected with the third branch of the inquiry was the question as to the expediency of licensing or suppressing private lunatic asylums. Upon this subject the committee had no recommendations to offer. On the whole, the report is one of the most feeble documents that have ever emanated from the House of Commons. On that report is based Mr. Dillwyn's bill.

The primary object of the bill was this—to grant to the justices the power of purchasing private lunatic asylums, and of turning them into public ones; but unhappily the proviso was purely tentative. The magistrates might adopt the measure or not at their will and pleasure. Supposing they did so, what would be the effect? New private asylums would spring up like mushrooms; their proprietors would find the trade even more profitable than at present. The speaker predicted that such a law would share the fate of the Agricultural Holdings Act, which, by reason of its being permissive, remains practically a dead letter. Mr. Dillwyn proposed to increase the number of commissioners, and that there should be a medical director who should act as district visitor; but what with the present commissioners, visiting justices, and Chancellor's visitors, it would seem that there was already a surfeit of red-tapeism. The machinery for efficient inspection existed, but it required properly regulating. There was one section deserving of support. That clause proposed to supply superior accommodation for private persons in pauper lunatic asylums on payment of a certain sum. The most important provision of all, however, was section 12, which proposed that it should not be lawful for any person to be received and detained for more than 48 hours in a lunatic asylum except on an order granted by a justice of the peace of the district in which the alleged lunatic resided, such order to be founded on the petition of a blood relation, or a householder of age, accompanied by the certificates of two registered medical men. Unfortunately the section mixed up and muddled the existing legislation relating to pauper and private lunatics. Instead of simplifying matters it would complicate them, and, if passed in its present form, would only make confusion worse confounded.

There were three systems of lunacy:—there was that regulating the Chancery lunatic (whose property was placed under the control of the Lord Chancellor); the private lunatic; and the pauper lunatic. The third and first classes were more justly dealt with than the second. The Chancery lunatic could demand a jury before incarceration, and he was subjected to personal examination by visitors. This class, however, numbered less than 1,000, whereas the two remaining classes amounted last year to 65,000. The pauper lunatic was in two respects a more favoured individual than the private lunatic. He could only be sent to a public institution, where all incentives to retain him and to make a profit out of him were entirely absent. Before he could be deprived of his liberty a justice had not only personally to examine him and test his mental condition, but the magistrate had also to certify that he had personally examined him. The bill under review contained no analogous provision, and therefore the granting of a certificate by a magistrate would be a purely ministerial act. Consequently under this new arrangement the pauper would be worse off than at present. Clause 13 provided that the certificate of a magistrate should remain in force for three years: that is to say, on the strength of it an alleged lunatic might be kept in the asylum for three years, and at the end of that time it could be annually renewed at the request of the superintendent or medical attendant of the asylum. Was not this puerile? When our lives were in jeopardy, when friends, relatives, or whoever it may be were in danger, this really went beyond a joke; the matter touched our hearts and homes, and the British public ought not to stand



by and allow this measure to become law until it had been subjected to complete revision.

Such was the practical effect of this bill, and they must agree with him that no one save its promoters could feel content with it. What was required was that a uniform procedure should apply alike to all lunatics without distinction. They had not yet learned what a lunatic was. He had given some attention to the subject, and had read the books on it, but he had hitherto failed to find a satisfactory legal definition of lunacy.

After quoting some of the common-law definitions, the speaker went on to say that he did not think he need go further into the matter than merely to suggest some remedies to meet the evils that had been indicated. It had been said that a coach-and-four could be driven through any statute of the realm, and it was no doubt not hard to find fault. It was easy enough to pick to pieces, but a more difficult task to reconstruct. Before, however, submitting his proposals to the meeting, Mr. Mosely begged leave to refer to the case of Mrs. Weldon. He had had the advantage of her acquaintance for some considerable time, now ranging over some six or seven years. He was horrified when he learned last year that an attempt—happily unsuccessful—had been made to place her in a lunatic asylum. People asked him, "Is Mrs. Weldon insane?" He answered, "I don't know what she is now, but I never observed symptoms of mental derangement." Both before and after this dastardly transaction, he had seen a good deal of Mrs. Weldon, and if acts of philanthropy, such as housing the homeless, feeding the fatherless, the deserted, and betrayed; if a steadfast determination not to be put down, were signs of madness, then Mrs. Weldon must be mad indeed—nay, she might be pronounced hopelessly incurable.

He only had this further to add: it seemed to him that in every case there should be a public examination, that everyone should have a right to say, "I will have a jury to determine whether I am mad or sane." They had it on the authority of Lord Shaftesbury that twelve ordinary laymen were more competent to form an opinion upon a man's sanity than all the mad doctors put together. They would agree that they ought first to have a public examination, that it ought to be conducted in a judicial manner, and that every asylum should be open to the inspection of doctors, and if necessary of private individuals. No person should be put into any asylum who was not dangerous to himself or others. He said this because the common-law rule that existed hundreds of years before the lunacy statutes came into operation, was, that no person should be deprived of liberty unless dangerous to himself or his fellow beings; and he thought that was a good rule, and one that ought to be re-established. Then they ought to abolish private lunatic asylums altogether. It had been shown that they were private speculations, and a serious evil. They ought to agitate and get these unjust and wicked lunacy laws abolished. What was life without liberty? The blood of our ancestors was the price paid for liberty of action, speech, and conscience. Were we going to renounce those privileges so dearly bought? Did we intend to give up those precious bequests? This was the constitutional question the speaker desired to raise, and he asserted that until the lunacy laws were remodeled we should still have slavery in England.

#### A RESOLUTION.

Mr. Hopkins proposed a resolution on the subject of the Lunacy Laws, but, before doing so, he briefly explained the facts on which it was based, which were simply that Mr. Alfred Aspland, a magistrate, and Mrs. Louisa Lowe, who had been a victim of the Lunacy Laws, had made certain asseverations charging the Lunacy Commissioners, mentioned in the resolution, with certain acts, the details of which were given. The resolution was as follows:—

Resolved,—That this meeting, having heard and considered the charges brought against the Hon. Greville Howard and Mr. John D. Cleator, by Mr. Alfred Aspland, and Mrs. Louisa Lowe, before the late Select Committee on Lunacy Law, is of opinion that Mr. Aspland's position as a county magistrate renders it essential to the public interest that those charges should be investigated, and prays the Government to appoint a Royal Commission judicially to examine into and report on the same; and also resolves that copies of this resolution be signed by the chairman on behalf of this meeting, and be forwarded to the Prime Minister, the Home Secretary, and the Lord Chancellor.

Mrs. Louisa Lowe seconded the resolution, which was carried *nem. dis.*

A vote of thanks to Mr. Eamore Jones brought the proceedings to a close.

*Note.*—The Chairman of the meeting desires to state, that through the energy and warm-heartedness in the cause of Lunacy reform, of Mrs. Georgina Weldon, Mr. Mosely, the barrister, was brought on the platform, who so clearly made the telling statements against the present laws; and that only the late hour (half-past ten o'clock) prevented an attack on the operators of the Lunacy Laws by Mrs. Weldon, and another by Mrs. Lowe, both of whom, roused by personal suffering, each in her sphere, are working towards the same result—an alteration in the laws; and which it is the duty of all hearty Spiritualists to co-operate with, so as to guard mediums and others from the grasping energy of many who, for "a consideration," will not cease to do evil.

GLASGOW.—Mr. A. Duguid, of Kirkealdy, visits Glasgow to fill an engagement on Sunday and Monday next, and will be glad to receive invitations to hold private sittings with the seekers after spiritual truth. He has held many important meetings in Edinburgh and elsewhere this year.

#### MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, May 11. Temperance Hall. Afternoon at 2.30; evening at 6.  
NEWCASTLE-ON-TYNE.—Monday, May 12.  
LIVERPOOL.—Sunday and Monday, May 18 and 19.  
BURNLEY.—May 20.  
GORTON.—May 21.  
ASHTON.—May 22.  
HYDE.—May 23.  
ROCHDALE.—May 25 and 26.  
GLASGOW.—June 8.  
CARDIFF.—June 29 and 30.

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

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

LANCASHIRE DISTRICT COMMITTEE.—May 11 to 19, inclusive.  
MIDLAND DISTRICT COMMITTEE.—May 25 to 30, inclusive.  
KEIGHLEY LYCEUM.—June 1, at 2 and 5.30 p.m.  
ASHTON-UNDER-LYNE, 185, Fleet Street.—June 8. Two meetings.  
NEWCASTLE-ON-TYNE.—June 15 and 16.

Mr. Wallis will accept calls to deliver trance addresses in all parts of the United Kingdom. Apply, 92, Caroline Street, Nottingham.

#### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WEIR'S COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Eslington Terrace, Jesmond Road.)

##### LECTURES FOR MAY.

Sund., May 11, 6.30 p.m. Inspirational Address Mr. W. Westgarth.  
" " 18, 6.30 p.m. Trance Address Mr. W. H. Lambelle.  
" " 25, 6.30 p.m. Trance Address ... Miss E. A. Brown.  
Admission free. A collection to defray expenses.

##### WEEKLY SEANCES AND MEETINGS.

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).

The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

#### AN APPEAL ON BEHALF OF A DISTRESSED MEDIUM.

To the Editor.—Sir,—On account of bad debts and depression of trade generally, I am in great difficulties, and unable to meet the demands made upon me. I therefore ask of any who may be kindly disposed, to assist me towards getting over the trouble that I am in at present. I have been a worker in the cause of Spiritualism for some years past: I hope to continue the same in the future. I am a trance and test medium; I have given numbers of seances free of charge for the benefit of the Cause. Anybody assisting me on this occasion can have my services; I never charge for my seances; I leave it to the generosity of the public.—I remain, yours in the Cause,  
66, Lever Street, St. Lukes, E.C.

J. WEBSTER.

Where subscriptions can be received; and at Mr. Burns, 15, Southampton Row, Holborn.

[Mr. Webster has been of service to many, and in the time of his trouble he ought not to appeal in vain. Could not a little social meeting be got up for his benefit? We would be glad to assist in this matter.—Ed. M.]

NEWCASTLE SPIRITUAL EVIDENCE SOCIETY.—A dramatic entertainment consisting of selections from Shakespeare, will be held in the hall of the above society, on Monday evening, May 12, in aid of the organ fund. This entertainment is given by special request, the previous one being so much appreciated. Tickets 6d. each, to be had of the members of the committee. Doors open at 7, to commence at 7.30.

NEW MILLS SOCIETY OF SPIRITUALISTS.—The friends and the public are respectfully informed that a public tea-party and reception will be held on Saturday, May 10, in their meeting room, High Street, New Mills, in recognition of the able and courageous defence of Spiritualism in the local and others papers by Mr. Isaac Thompson, who is about to leave the neighbourhood. The meeting will be addressed by Mr. Thompson, Mr. Lithgow, and Mr. Wright, who will deliver a trance-address and give an original poem, the subject being chosen by the audience. Chairman, Mr. John Lithgow, of Hayfield. Tea on the table at five o'clock. Tickets 6d. each, may be had at the door.

Discussions on Food at the Franklin Hall, Castle Street East, Oxford Street, W., are held on the first and third Thursday evenings in each month. Admission free. These discussions are established to attain, by means of debate, the truth, as regards food, in its relation to economy, health and disease, drunkenness, depression of trade, and foreign competition. Strangers are particularly requested to take part in these debates, and to introduce kindred subjects for discussion. The question for Thursday evening next, the 15th, will be Food in Relation to Famine. To be opened by E. Hepple Hall, Esq. Chair taken at 8 o'clock precisely. Castle Street East is parallel with Oxford Street. The Franklin Hall is immediately at the back of the Princess's theatre.

DALSTON ASSOCIATION.—The members and friends of this Association are respectfully informed that a conversazione will be holden at the association's rooms, as below, on Monday evening, the 12th inst., as a conclusion to the winter season's fortnightly Monday evening discussion meetings. The musical arrangements will be under the direction of Madame Ourry. The evening's entertainment will be of a varied character, as on former occasions; and those members or friends who are agreeable to contribute towards the programme are requested to communicate at their earliest opportunity with the undersigned. Tickets of admission, 1s. each, including refreshments, to be obtained on or before the date of the conversazione.—THOMAS BLYTON, Hon. Sec. Rooms—53, Sigdon Road, Dalston Lane, Hackney Downs, May 1.



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