



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

## SPIRITUALISM.

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### PHYSIOLOGY AND PHRENOLOGY IN RELATION TO SPIRITUAL PHENOMENA.

A DISCOURSE BY MR. J. BURNS AT DOUGHTY HALL ON SUNDAY EVENING, APRIL 30.

The evening was wet and cold, and the audience not large, but intelligent and sympathetic. The reading was selected from the proof-sheets of Hudson Tuttle's "Arcana of Spiritualism," now in the press. Subject: "The Organic Conditions of Mediumship." The first portion of the seventh chapter of Matthew was also read.

The speaker introduced the subject by an apology—first, for himself. Having been rather over-wrought of late, he was suffering from fever, pain in the right lung, and a swollen face. He had to keep to his bed most of the day, and was not at all in a fit state to work to good advantage. Then he had to apologise for his subject, of which so little is known. He did not pretend to treat it exhaustively, or dogmatically—perhaps not so much to bestow information as to indicate the present state of ignorance on the subject. In all new branches of inquiry, that was a first and necessary step. Before knowledge could be sought for and obtained, men had to discover their need of it, and if in his remarks then and at other times he called attention to the want of the age, it might attract the attention of competent investigating minds, and a great work, in such feeble efforts, might have a beginning.

The subject is one of which little is at present known, and a path has to be found through a territory wholly unexplored. Physiological and anthropological works cannot be read thereon with much advantage. The physiologist of the present day looks upon the body of man merely as a vegetative machine. Physiology is as yet a new science, and is in a progressive state far from being complete or satisfactory.

New discoveries are continually being made in histology, a branch of physiological study which has of late thrown considerable light on the ultimate structure and functions of the bodily tissues. But as regards the relationship of all these to mind and its manifestation, the materialistic scientist can afford but little information. In his investigations the physiologist has not ascended to the consideration of organism as a condition of spirit, modifying its expression in ordinary mental phenomena, and hence, though he may speak of the changes occurring in the brain and other organs, yet he cannot connect these phenomena with the cause of life, of which he knows nothing. Therefore, the phenomena of Spiritualism cannot be explained on any of the known theories of science. A new era in the study of the relations between the mind-power and the organism must arise before any explanation of mediumship can be obtained.

The science of physiology treats of the bodily powers of man; phrenology treats of the mental powers of man as manifested through the body. The phenomena of Spiritualism are physical and mental, and therefore are related intimately with man as a physical and mental being, or with the laws of physiology and the laws of phrenology. The first thing that we observe in connection with man or other organised being is the power which it has to sustain its form and individuality. The very lowest organic creatures, vegetable and animal, are endowed with this power, and in man it is represented by the same laws as in the lowest organic form. But besides the mere power of taking in foreign substances and assimilating them to the organism, man has a great number of supplementary vital functions, rendering his vital organism more complex in structure and perfect in its manifestation than in the

lower forms of life; and it is very much more perfect in some individuals than in others, not that any human being is wanting in any of the distinctive organs that constitute the body, but the harmony of action and perfection of development are greater in one case than in another.

### ANALYSIS OF THE HUMAN ORGANISM.

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[This Diagram is Copyright.]

Referring to a diagram suspended before the audience, containing "An Analysis of the Human Organism," Mr. Burns proceeded: It will be observed that the first part of the organism, as here delineated, is the vital apparatus: the nutritive, arterial, venous, excretory, pulmonary, glandular, and cellular systems. Into the minute description of these it is not my purpose to enter. This vital apparatus constitutes the basis of organic being: the lowest animated forms are almost entirely composed thereof, having just sufficient nervous power and muscular action to serve the needs of nutrition and reproduction. The helpless mollusc, with but little power except that which enables it to absorb foreign elements to its organism, is in type identical with that which constitutes the ground plan of the highest form.

The second department of the organism is the mechanical apparatus—that which does the practical work of every-day life. It is an elaborate machine, composed of levers, pulleys, hinges, pivots, and, indeed, all mechanical principles. These are manifested through the osseous, tendinous, and muscular systems, comprising the framework of the body and the limbs.



The third department is the nervous apparatus, which is very complex and diversified. Thus the nervous system of animals without locomotion differs greatly from that of those endowed with locomotive power,—e.g., compare that of the oyster with that of the dog. In man, again, there is a duplicate, or even triplicate nervous system, the bases of which are the ganglia or nerve-centres in the interior of the body which regulate the functions of the vital apparatus, and are entirely independent of the will of man. No person can command his stomach to stop digesting, his heart to remain still, or his lungs to cease expanding and contracting. These vital functions, which operate so ceaselessly and unerringly, and whose mystical processes the most profound science of the intellect is powerless to discover, are, as it were, direct expressions of that infinite Spirit of love and wisdom, which is above being taught, does all things well, and with which the human intellect may co-operate but cannot control. This is called in the diagram the “generative” power, because of its use in supplying all the animal force employed in the multifarious actions of body and mind. The second department of the nervous kingdom in man is entitled “motive” in the diagram, having the function of setting into action the various parts of the mechanical apparatus, just as the nerve-centre may be excited by the will or any other stimulant. Thus, I can extend my arm with the hand open or closed as I wish. The nerves by which I am enabled to do so are called “voluntary,” because through them I can exert my will over my body. The vital ganglia are in contradistinction termed “involuntary,” because we cannot stop them or start them at will: they are vital in their action, the motor nerves mechanical, showing that the vital and mechanical apparatuses are radically distinct, and to a certain extent independent of each other in action, though necessarily related. A third department of the nervous system gives us a perception of our surroundings, and through it is manifested the senses. A sensitive nerve being excited, as by tickling the soles of the feet gently when a person is asleep, the reflex action of the motor nerves will move the limb without any volition or consciousness on the part of the person operated on. To render, then, the nervous system complete as an instrument of conscious action, a fourth department, viz.—the brain—must be considered, through the mental stimulus afforded by which the operations of the motor nerves in reality become voluntary.

After this cursory review we will return to the vital apparatus, and we observe that it is composed of very distinct processes, which may be arranged into two opposite classes, indicated by the two kinds of blood, the arterial and the venous. Attached to these blood systems there are subsidiary processes peculiar to themselves, and upon which they depend for their distinctive qualities. The basis of the arterial system is the digestion and assimilation of food in the form of solid matter, and the breathing of air or taking in of atmospheric or aerial food. This is man's source of supply as a physical being, and having traversed the body, and done its work in repairing the tissues and in sustaining the material expenditure in the phenomena of life, the arterial blood loses itself, so to speak, and in its place a new fluid is derived from the tissues, called venous blood, and which is carried back by the veins to the heart. In the transformation from arterial to venous blood, the vital fluid is quite changed in appearance and quality. From a bright red it is turned to a purple hue, and from being stimulating and nutritive it becomes sedative and poisonous. To restore it to its original state, the aid of the excretories is called in, which, by getting rid of waste matter, constitute the counterpart to the digestive system. Besides the blood proper, however, the body contains various fluids of a highly vital kind, the product of interesting laboratories, called glands. These glands have a chemico-vital function, and are the builders, rectifiers, and spiritualisers of the entire system. They take up the physical nutriment and thereby humanise it, so to speak, by converting into the body of man the most heterogeneous and dissimilar materials. This glandular system is of much greater importance than the superficial observer will admit. Every cell of which the solid fabric is composed may be said to have commenced its career in the character of a rudimentary gland. These are the little crucibles in which the Almighty Creative Spirit transforms his phenomenal characteristics—matter—into any phase, He, in accordance with his unerring laws, as expressed by conditions, pleases. Thus subdivided, the vital system is never found in the same state of combination in two individuals. In all, one department or another somewhat predominates, altering thereby the relations which spirit bears to matter in the mental processes of the individual.

As might be expected, rationalistic and materialistic people are those who have a predominance of the nutritive temperament. There is the hearty appetite for food, the active digestion, the capacious lungs, the plentiful arterial blood, an excess of activity, animal force, and vivacity, the ruddy appearance, the sandy hair, and what is called hard-headedness. The type of cranium might be termed brachycephalic. The brow is broad and intellectual-looking, but the brain is more developed in the side than in the central organs. The class of mind is inductive, demanding physical demonstration for everything. It tends to materialism and atheism, not having that deeper consciousness which penetrates into the psychical realm. Such persons are indispensable in this world, and give themselves but small concern regarding the next.

Of course the mediumistic and intuitive are of the opposite type, and as the fineness of their sensibilities increases, this crude physical appetite becomes modified, and there is less desire for animal activity and demonstrativeness of mind. Their life is more interior, striking

inwardly rather than seeking expression outwardly. Instead of acting through the motor nerves, they are more apt to receive impressions through the sensory nerves. They are conservative and self-sustaining. They “have meat to eat that ye know not of.” They can their thoughts over in their minds as they re-elaborate their more physical fluids through their complex glandular systems. The skull is dolichocephalic. The central organs are largest in development. The head is accordingly long and wedge-shaped, the centre of the forehead and supra-orbital regions being prominent. The ever active arterial class throw off by the lungs and skin the material fuel put into the system, and do not permit it to become very highly spiritualised. Their physical appetites and tendencies are accordingly increased, and they cannot well come to an understanding with the sensitives, who do not throw off this assimilated food so quickly. These have not such active skin. There is less of that feverish dryness, and less evaporation at the surface of the body, but the condition of the sub-cutaneous glands renders the skin more oily, and its functions are in a more perfect condition. The elements that have been taken into the system are elaborated in a more complex manner, and become subtle and penetrating, and extend their action to a greater distance.

I therefore call the arterial person active and positive, and the venous person receptive or negative. It is somewhat of a delicate matter to use individuals in public as illustrations, but it is presumed that I may take such liberties with myself. I am a specimen of the active class. Mr. Robson, who I see before me, of the venous and the receptive; Dr. Mack, who is well known to you, is also of the receptive type. Though a man of large development, his tissues are delicate and flexible as those of the finest lady. He has a pale, soft skin, his hair and eyes are dark, and his head is wedge-shaped—practical intuitive form. Mr. Ashman, another healer well known to you, is more positive, rather in type, however, than in character. He is fair and ruddy; the head approximates to the square type, and in accordance therewith he introduces into his study of the healing art anatomical diagrams and physiological theories, pertaining to the scientific materialistic school; whereas Dr. Mack discards such matters, relying entirely on his intuition and experience, and depending on fit conditions for enabling him to operate under influence, as occasion may require.

This classification explains what is meant by positive and negative, active and passive, electric and magnetic, materialistic and spiritualistic, rationalistic and intuitive, mediumistic and non-mediumistic in character. It is well to remember, however, that the colour or the complexion does not in all cases indicate the temperament.

The venous form of organisation is characteristic of woman; the arterial, of man. The latter is positive, materialistic, atheistic, active; the former more particularly spiritual, trusting, receptive, conservative, forming the complement to the other. The proper combination of these qualities in man and woman is the true basis of domestic life, and the requisite foundation for a healthy and well-balanced progeny. Where do these characteristics come from? Take a married couple. The wife with dark, soft hair, dark eyes, finely formed, small head, regular features, symmetrical person, and soft, flexible tissues. The husband with large, square head, prominent features, red, crisp hair, square herculean shoulders, muscles like cables, and as rough as a bear. They sit at the same table: they eat the same food; all their supplies are derived from the same sources. The chemist will tell you that the same elements enter into the composition of both individuals. Why do they differ? Science fails to account for it. A new science is indeed needed to point out the cause of vital facts not yet explained by our present knowledge.

I believe that all objective forms of matter exist primarily in the spiritual state, and I further hold that spirit has the power of transmuting all chemical substances. In other words, the classification of sixty-five different elementary substances by chemists is relative, not absolute. It is quite possible there is only one elementary substance, which is either spirit itself or the complementary negative substance to which spirit is positive; but why talk about material substances, of which we can know nothing? Our assumed knowledge of them is naught but sensations of a relative and transitory kind, those sensations being in themselves the action of spirit upon conditions which are relative and not absolute, and which, looked at from a spiritual standpoint, are as intangible and void as are the contents to us of the exhausted receiver of an air-pump. This hall so substantial to us conditioned in flesh is nothing to spirit in a higher state, and these more highly-conditioned ones can throw around them magnificent and beautiful surroundings to that degree compatible with the extent to which spirit has in them developed its essential characteristics and abilities. These considerations, taken with what has been already observed, lead us to place very little reliance upon the acknowledged nomenclature of substances, but rather to look at spirit, that absolute power which has all phenomenal conditions at its disposal, and can transform them in accordance with its own laws.

But why should spirit act so differently in different individuals? We shall never know this till we can penetrate more deeply into the nature of spirit. But we may ask, how is it that this person chooses a dress of one colour, and that person another colour, and that in various other ways individuals modify their surroundings? It is because the organic characteristics—which are themselves a development of the spirit—of the one require a dress and surroundings of a kind that is complementary to it; and this is the answer I give to the question as to the reason of the modified manifestation of the personality in the body. This body is itself but a dress—a



surrounding, and it is modified by that with which it is incorporated, and to which it is complementary. The body is not the man at all, any more than the coat, the workshop, the bookcase or the garden is the man. I lift that glass (raising a tumbler). By what power? My arm-bone acts as a lever. Whence the power of the bone—for experience tells us that a bone has no power to move in itself? It moves by the contraction of the muscle. But why should muscle contract any more than a piece of india-rubber? A force must be exerted upon both. What force, then, influences my muscle? Perhaps you will say it is the nervous filaments distributed to the bundles of muscular fibre, which convey a force from the centre of the voluntary nervous system, and thus cause this contraction or extension of the muscle. Just so. But it is a mechanical impossibility that those nervous filaments should of themselves produce those feats of strength necessary for various forms of muscular labour. The nerve is so fine and brittle that it could sustain no mechanical hardship. But this nerve is not an agent of power. It is simply a vehicle of power. The real power, which is in itself inscrutable, can be traced to a fluid having but scanty material properties, and which, essentially, may yet be found not to be material at all, but a condition set up by something which escapes the power of physical observation. Hence, the real man dissolves into a kind of gaseous or electric fluid, or a vibratory intangible nothing or something, as he is looked at materially or spiritually. The objective man is a machine or clothing to this inner man, and the man would exist as certainly, perfectly, and consciously without this external apparatus as with it; it is no part of the essential man; it is simply a machine for relating the man to conditions around him, as the telegraphic machine relates the electric forces to the uses of the telegraphist, but the machine has no force or power to convey intelligence in itself. Man's organism serves to extend him outwards, so to speak, and modify his periphery so as to bring him into contact with the external world.

Now, what is sensation? How is it communicated? How do we know anything, or communicate what we know to others? Philosophers tell us there is luminiferous ether that carries to our optics certain motions or waves, and these, impinging thereon, give us the consciousness of light. So with sound. The air is set in motion by various well-known mechanical phenomena, such as bringing two bodies together, and the undulations carry sound to the ear; but it is possible to hear without comprehending. Mere noise is not intelligence, so that an extension of this vibratory theory is needed to cover all the facts. I argue from analogy that as there is an ether for conveying light, and the atmosphere for conveying sound, there is also a psychical atmosphere through which ideas are conveyed, and that this atmosphere is the great fact that science has to discover and understand in order to solve many of the phenomena that are observed in connection with the manifestation of mind. Ideas may be conveyed from one mind to another without the utterance of a sound or any external method of communication.

Returning to our subject. Seeing that the man is really fluidic, or a vibratory mass related to this psychical ether, all the elements of his body must pass through that psychical condition before they are deposited in their proper places as parts of his body,—e.g., none of the food that is eaten is found in the body; it is changed. Before they can become a part of the body, the elements of nutrition have to pass through a membrane in which there is no aperture, by the process called exosmosis, which, with suitable animal membranes and chemicals, can be imitated artificially; but apart from this grosser method of nutrition, which may apply to certain constituents of tissues, there is a psychical process by which metals and inorganic substances are deposited in the body, and which must find their way into the tissues in a non-metallic form. Our idea is this: that for every physical condition observed in the individual there is a psychical condition from which the physical is derived. The one is an expression of the other. Take a man of a large, bony, cumbersome frame, and in mental manifestation he will be found as plodding, slow, and unwieldy as he is in his physical actions. The psycho-organic link which relates his mind organs to his spirit or will, and permits the manifestation of thought, is of a similar kind to that which enables him to express himself in action. So it is with all the elements of organisation. The person who has the positive conditions will have an atmosphere of a positive kind, by its peculiar vibrations preventing it from becoming interblended with such spheres as would be readily assimilated by those of opposite organic endowments. These are the non-mediumistic class, and it takes long to satisfy them on the spiritual phenomena. Objectively they are not so apparent to them. Intuitively they do not sense them, or comprehend their import, and frequently their presence in the circle prevents the manifestations, or so far modifies them that the results have to be interpreted by quite a different standard. The individual of an opposite temperament of course will be found endowed in accordance therewith. The food is carefully selected, and eaten sparingly. It is very perfectly assimilated, and having become blood, it is further subjected to much refinement and spiritualising in the glandular laboratories. It is subjected to the interior influence of the spirit, which endows it with new qualities, and enables the products thus derived to vibrate in harmony with spiritual aura that would be quite inappreciable by grosser spheres. Vast strata of vibratory conditions are thus related to the spirit, and genius in many forms is the result. The person is a normal or abnormal medium just in so far as the brain organs in relation to the indwelling spirit are called into operation in the process of externalising the impressions received.

This introduces another factor which has hitherto been almost lost sight of—viz., the brain. Our first concern has been with physiology, and it will be faintly perceived what an important part it plays in the modification of character and the conditioning of spirit-action. The whole body is the organ of the mind, and there are many avenues to the soul besides the stereotyped ones of the senses. Where the proper vibratory sphere exists, there does mind manifest itself. Thus some persons can see objects from the back of the head, from over the diaphragm, while psychometry and clairvoyance render us familiar with the fact that an article placed in the hand or on the head of those gifted with these powers enables them to give a full description of the owner, even to seeing him objectively. The impressions derived through the nervous sphere are more particularly direct, intuitive, and simple in their nature. The operations through the brain are more complex, symbolical, and what may be called artificial. Hallucinations, erroneous notions, and misdirections are all the work of the wayward brain, which has engrafted on that which is otherwise "upright" so many ephemeral inventions. According as the brain is sustained by a lower or higher condition derived from the physiology, will it be truthful or false in its interpretation of existence. The brain is an epitome of the universe of ideas, the finite trying to understand its relationship to the infinite; and just as the means sustaining it are harmonious, elevated, and universal in their character, will it be able to take a view of things in a like manner. The brain-consciousness is not the individual himself, but rather an effort on his part to understand himself, and interpret his surroundings. Taking, then, the brain into the council, we have the finite and the infinite working together. Let us try to comprehend the importance of this human collaborator in the divine scheme. By referring to the diagram it will be seen that the brain is a tool-chest divided into some eighteen compartments, each of which contains a number of distinct instrumentalities for effecting mental purposes. Undoubtedly each organ, and indeed minute group of structure, secretes a psychical fluid peculiar to itself, and laden with its virtues or vices, truth or perversions, health or disease; and these currents, having their polar antipodes all over the body, have an untold influence on the conditions which have been already discussed. The time-serving teachers of sophistical error and man-made tyrannies have much to answer for. By their Christian superstition and cant, their political schemes and personal jobs, with which they seek to identify Spiritualism, they are intent on inoculating the newly-born redeemer with the obnoxious virus which he has been called into being to subdue. A falsehood, a selfish motive, a time-serving dodge, an artful subterfuge, turns into a festering lie the whole body. The unhappy possessor is a house tenanted with evil spirits, which place him *en rapport* with that which is of a kind with them. And of all such crafty, wire-pulling, plotting ones, beware; their personal character and the practical results of their work cannot be otherwise than fruit of a kind with the root from which it is derived. A word to Spiritualists is enough; be careful whom you sit under as your teachers, and set in high places to rule over you.

Mind and body—physical and mental habits building up a tenement for immortality! it may be imagined what diverse materials enter into the various structures seen around us. What wonder is it that there are lies, contradictions, frauds, inconsistencies, and incomprehensibilities in Spiritualism, and that there is such a wide range of mediumistic aptitude? The physical medium, partaking liberally of the good things placed upon the table, elaborates them in such a manner that they are available to relate spirits to physical objects. As the nature of the fluid is, so will be the nature and quality of the manifestations. Some persons are possessed of the mediumistic sphere, but have not a vital supply sufficient to sustain it with power, and thus will have great success in one circle and nothing in another. When the vital apparatus is defective, and the body angular and lean, this is frequently the result; whereas those of strong vital powers may vitiate the aura by eating too much, and presenting it in a crude state.

The same is true of impressional speakers who are rather slim in body and deficient in vital power. Such speakers draw from others very much, and are unable to proceed successfully unless they are well sustained. Although a normal speaker, I am subject to the same law. Put me on a platform surrounded by osseous, rugged, hard-worn brethren, and I can never get above their level, but place me near those mediums of the gentler sex, and who are of a full habit, and I am capable of giving expression to that which would fail me under other circumstances. When once the personal spheres of speaker and auditor become related, the effort becomes co-operative.

For intellectual purposes, there can be no doubt that the normal medium whose cerebral sphere can so assimilate truths from high sources that they become his own, and he can state them and illustrate them with unmistakable clearness, is the most useful and reliable teacher. He passes all he receives through the test process of an enlightened normal consciousness, which, as far as possible, is a faithful and natural interpreter of the great unknown within and around.

The true medium is one in whom the positive and negative are so perfectly balanced that health is the result. And where there is a power of action, in equilibrium with the power of impressibility, the person can do the greatest amount of work in life. It is found that when spirits manifest in any form, they partake of the organic and mental characteristics of those mediums and other individuals through whose aura they act for the time being. A spirit, when he returns to our sphere, has not independent individuality; indeed,



we ourselves are not independent of circumstances. Conditions exercise immense power upon us, and the state of the weather, health, rest, or alimentation frequently transform us. When we observe that the spirits manifest through the psychical elements furnished them, we must understand that their external characteristics will be modified accordingly. Covet earnestly the best gifts. Let us put our powers, mediumistic or otherwise, to the best use and in the best manner. Low conditions involve low influences. Protracted sittings, and too frequent demands upon the medium, exhaust the more highly elaborated fluid: the spirits of a corresponding grade can act no longer, and the door is left open for inferior controls. All forms of exhaustion in mediumship are bad.

I have often observed in seances that after the guide of the medium had manifested and left, unless the seance was broken up, a lower order of spirits came in, took hold of the conditions, and manifested in their own peculiar way. I have observed that partial intoxication on the part of medium and sitters has been productive of very riotous manifestations, because a sober spirit, in coming into the sphere of a medium whose tissues and whose psychical fluid are saturated with alcohol, for the time being becomes intoxicated. "John King" coming into an atmosphere in which suspicion, low cunning, and inverted passions are throwing out pestiferous vapours is a different spirit from "John King" with influences from persons of an opposite quality; and you need no more ask "John King" for his opinions or experiences when he manifests through those lower conditions than you would the opinions of a saint from a brawling ruffian at the corner of the street. Spirits will partake of the characteristics, for the time being, thrown around them; otherwise they could not approach us.

Now, as to the influence of mediums and sitters on each other. How would you form a harmonious circle? By bringing together those organic elements that would make a perfectly well-balanced man. I have known a number of weak-stomached, broad-headed people sit together for months, trying to obtain manifestations. They may have been men of intellect and profound knowledge, college men who have passed the highest examinations, but who, by their habit of study, have perverted their organisms and run all to lumbering brain-structures, which they have neither the vital energy nor practical ability to use. These men judge Spiritualism spurious because it will not reveal its truths under the conditions which they in their ignorance provide for it. The savants of St. Petersburg have been trying this game, and we find from the newspapers that they pronounce Spiritualism to be a compound of trick and delusion. As well might our St. Petersburg friends determine that the continuance of the race is a delusion, because they in their collective wisdom could not provide themselves with an heir without having recourse to the divinely-appointed institutes of maternity. How shall we have a perfect circle? Only by keeping out of it those people whose organisms fall below the scale at which spirit-communication may be profitably or safely effected. Spirit-intercourse is not for every body. To become acquainted with physical matters, and act in harmony therewith, is more than some people can attain to. We require more knowledge on the points spoken of to-night to enable Spiritualists to remove abuses from the Cause which are sapping its very foundations, and will bring about results that are deplorable. Yet let us welcome them, for it will make us open our eyes to the laws that govern these things. We must keep out of our special circle those whose presence would militate against the result sought, and combine those that are complementary to each other. Myself and Mrs. Burns are complementary to each other, and we ourselves form a very perfect circle. Sitting together we can get into intimate relationship with the spirit-world, which neither of us could get elsewhere. When we sit with one or two friends, such as we seldom meet with, grand results are obtained; but if we allow certain others to sit with us, the effort ends in failure, and very unpleasant sensations arise. Unless people are sympathetic—that is, have the power of inter-blending the personal spheres—there cannot be a successful circle. There may be an interblending on one plane, but not on another, in one group of organs, but not generally. It may be so as to induce violent phenomena, weeping, laughter, a sentimental feeling, love, combativeness, clearness of intellect, or religious feeling. When the harmony of the sphere is partial, not thorough, the results will be in accordance.

The pleasure of sitting in the spirit-circle depends fundamentally upon this sympathy, because it is at the periphery of the body where the fluidic man comes in contact with his surroundings that pleasant or disagreeable sensations are experienced. Sometimes there is shuddering, discomfort, and you feel glad to get away. You are either imbibing that which is hurtful, or giving out that which you cannot spare; but in a proper, well-constituted circle, where all are complementary to each other, there is a harmonious interchange of elements which enrich and relieve all, and every sitter is strengthened, comforted, and refreshed by the process. It is at these times that the spirit-world instils into the harmonious sphere the highest and holiest influences. A medium or other person going into one circle may prove an unpleasant addition, and may be welcomed in another circle where the quality presented is lacking.

Time forbids, and my strength will not permit of, further elucidation, but we are just on the threshold of a vast theme. The rudiments have only been hastily sketched. Possibly there is much to revise and alter in the outlines now presented, but it is a beginning—the first chapter in a volume which an eternity can alone

exhaust. Much requires to be done, and no doubt it will be accomplished, as instruments are prepared to give it, and the friends of the movement are fit to receive it. I have been impressed to commence a campaign of this kind. This may be called the inaugural discourse; but as I look at myself, alone in such a mighty field, I am discouraged. It is hard to bear up on such an arduous path, already overwhelmed by burdens inimical to the course before me; but I hope that this effort and what will follow it may attract the aid of many hearty workers, who will in the future supply the world with a science of man, worthy of him as the inheritor of spiritual being.

## INTUITION.

By MRS. FRANCES KINGMAN.

(Continued from last week.)

### CHAPTER XVII.

Down come the first snow-flakes of the season. Pale sky and chilly breath of November. Through the woods and along the meadow-land sighs the genius of the whirlwind, rising high among the disjointed cliffs and barren trees, hardening the frozen streams and resounding in the ear a presageful moan of what the storm-king intends. Cutty is in the parlour with Montzane, and I listen to the improvement her rendering tells. I hear his German tongue pronounce in terms of unctuous praise the commendation she has well earned by her assiduity and patience.

Precious Cecil! I hear nothing now save the dull sound rolling o'er the earth, shaking the window casements, howling through the chimney, laughing at the corners—the voice of the raven-winged storm. I peep from the window. I see my neighbour's cattle standing still with rueful faces and pathetic bellow, calling for repose within the well-filled barn. I see the travellers facing the bleak, icy drops, hieing to their shelter with deploring eye. Ah, the blazing fire, the little children in their mother's arms crowing for the feathery flakes, and weeping tears of artless innocence because they cannot be gratified; the old grandame in the corner knitting the red Christmas sock; the rosy wife sewing into shirts and drawers the well-bleached cotton. What more needs even he who hath great riches and honour and favour, who courts the coffers filled with that subtle magnet?

But hush! Precious Cecil! I hear his voice and feel his breath upon my cheek—and with him comes another. Charlie! Oh, why did I not know him? They two sit down beside me, and the tones of the storm grow dimmer and dimmer. Montzane is playing over Cutty's next lesson, but the music is so far away! There seems wafted across me a breath, fragrant and soft; my respiration is tacit; the body grows still, while the soul calmly is filling itself with celestial aura. I seem to realize fully that the body is no necessary part of the true self.

Charlie says, "Anne, it is well with me. 'Death is an archway crowned with hidden flowers.' The knell, the shroud, the bier, the tomb, and worms, are the foolish terrors of the living. Do you remember, dear sister (and Cecil smiles), when by his grave, exasperated by my own impotence, I denounced him—this King of all the living? I thought him then a conqueror; but now I know he hath no power save that of proving himself a railway, a coach, anything of transmission—a road, a path, leading to the real birth-place of the soul. Thank Him whom I daily near, that our spirits are made too big for earth. Oh, Anne! Cecil and I can tell you the setting of life's sun is full of music; but they of your sphere mistake and believe it dawneth at the birth. I pity those who live and have lived through all their days thus dreading death, and who never look above the fear of dying; enshrouded by that uncertainty which attends even him who has preached heaven and faith; that shudder at the tomb—that shrink to lie and rot, dread to become a soggy clod—and if there be a soul it shall never be certain of a rest, or home. You think of spirit as a formless vapour, a smoke, a steam. I tell you, when your eyes shall be opened, you shall find no perfect thing ever existed in the realm of matter. When you behold the spiritual body you will know what a homely manifestation of it has been the outward form; you will find how the external effect has mocked the internal cause. When friends die, do not mourn or sigh, or convulse yourselves with anguish, but gaze upon them with congratulatory comforting, and know they have but languished into life. You will miss them—aye, for this the lashes must be heavily weighted with tears, and the face tell tales of touching memory—but do not grieve the departed soul; it deters the upward march. Through magnetic sympathy the spiritual eye turneth itself and resteth with sadness on the mourner. When you have taught yourselves to hold death in its proper place, then shall all the sorrow of the saints be submerged in joy. We watch for your coming; we note each incident and accident of your lives. Time is less with us than with you. We make ready a home, we plant the vines we loved together there, and sow the seed for flowers like those which blossomed around our earthly doors. 'In my Father's house are many mansions.' Cecil and I are making ready for you and my Agnes. We can work with glad hearts, for we behold that your earth-life is wise and true.

"Tears and groans! We have none to keep us away from our Master's business. Your smiles cheer us, encourage us. Write to Agnes and tell her I so much like that cross and wreath of immortelles, also the unique stone. Tell her I was there with her last Thursday, and could but smile at the conversation she held with our precious Gertrude. Give the child her father's love, and



tell her to remember my requirement 'not to cry.' She misses me. Cecil holds my hand, and now we must go and work upon our beautiful home, lest it be not ready for you; for we have other duties that cannot be neglected." It was the other voice: "And, mother, mother, *darling* mother, one kiss."

I moved—my eyes were not shut. I gazed around me. The voice had ceased. I held my hands to my ears. What was it? what had it been? Ah! no miracle—no! I can tell you. I had seen and heard. I had been in the true normal state—in converse with the world of spirits. A trance? Not that I know of. I cannot explain. Jesus, on the mount of transfiguration, communed with Moses and Elijah. John received, by communication with angels, the Apocalypse. The heavens will open to the pure spirit, and give as we are proper recipients. Mental laws govern: it must be a natural unfolding of the perceptive powers: denuding ourselves of earthly grossness, forgetting materiality, opening wide the doors of the soul for spiritual influx, is all we need.

What! snowing still? Yes, and very hard. I had forgotten—why! what time is it? Ah! here comes my precious adopted. "Cutty, how long have I been here?"

She laughed heartily. "O dear mother! I came up an hour since, when Montzane left, and found you so peaceful—scarcely breathing, and you looked so happy! I only peeped in—knew Cecil must be here; was he?"

"Yes, Cutty; and Charlie."

"Have they?" she exclaimed, clapping her hands—adding, in a moment, "Oh! I shall be so happy when I learn to see mother, and father, and Johnny!"

"Was I pale, Cutty?"

"No, indeed; you were looking towards the window so peacefully and pleasantly!"

I kissed the dear child, and that instant I heard a light tap at the door. "Come in!"

"Please, ma'am, Lizzie Holt has got home. I thought you'd like to know."

"Possible, Jennie! Who told you?"

"Their man just come over after milk."

"Is she ill?"

"No, ma'am, he said not—said she'd been sent home."

Cutty, who at first had clapped her hands in her ecstasy of joy, suddenly appeared saddened, and I was in quite a marvel. "Oh, mother! she has offended somebody. Oh dear! what will Mrs. Holt do now? Oh! the blessed child! Will it do for me to go over and call upon her?"

"Not quite yet, dear. When did she arrive, Jennie?"

"Last night, ma'am. A gentleman from the place brought her."

We were truly mystified, and could not help conjecturing many possibilities.

Cutty passed a restless night. She said, "Lizzie so near, and I cannot see her! it makes me exceedingly nervous."

The morning was bright and fair. Traces of the storm were all about us. It had been remarkably severe for a first snow, and in November. Fallen branches lay in the meadow and upon the hills. The beautiful but desolate prospect thrilled my soul. I saw Mr. Holt's man out digging paths, and one directly towards our house.

We had scarcely finished breakfast, when we heard a great stamping in the basement, and Jennie's voice exclaiming, "Bless me, Miss Lizzie! how glad I am to see you! and Miss Cutty'll 'enmost die, she'll be so joyful."

Cutty was at the bottom of the stairs in a twinkling, and there came up a smothered sound of "much popping." I welcomed the dear child from the depths of my heart, and quickly observed she looked very pale; but she said she was quite well, only worried because she caused her mother so much trouble. She added, "Father doesn't say a word; he pities me, I think, only he of course doesn't want to quarrel with mother, for he loves her very much." I saw she was oppressed and longed to relieve herself. "You didn't expect to see me home so soon?"

"No," I replied; "but if you have returned in good health, I am very glad to have you back—or if you have not," I added, hardly knowing how to answer. I must not quiz her, and I had cautioned Cutty. Nothing daunted, she said, presently—

"I s'pose you thought I'd stay a year?"

"Yes," I replied.

A moment, then, "What did you think, Mrs. Blake, when you knew I had come?"

"Oh! I thought you must be sick."

"No," she quickly answered, "that wasn't it."

She was cornering me rapidly. Cutty bit her lips. "I was fearful lest the sudden cold weather might have given you a bad cold." And to lead the conversation another way, I added, "You liked your school very much, your mother told me."

"I did at first. But I did not like it at all the last three or four months."

"I am really sorry, Lizzie; for I suppose you are at an age when you require very essential instruction."

"They didn't like me very well."

"They must be strange people not to like our dear Lizzie."

"Well, they didn't like me at all."

"Why! that is the most inexplicable thing."

"I was sent home."

It was out at last, and she thought I could but ask her why; but I replied, "They hardly appreciated you, dear."

"Yes they did—too much. Madame Arguin sent me home."

I was silent, and she rose, approaching. Standing directly in front

of me, she looked into my eyes and said, "Don't you want to know what they sent me home for?"

I was caught in the toils. "It could not have been for any misdeemeanour, I am sure."

"They called it an awful thing," she replied, with her old manner. I moved uneasily, and with an impatient gesture she asked, "Don't you want to know what it was all about?"

"Lizzie, my dear, I do not like to ask you questions, for your mother, I fear, believes you receive wrong impressions here. I feel greatly interested in all your joys and sorrows, but must not influence you in religious matters contrary to your mother's desires."

"You never influenced me one bit, Mrs. Blake, and I told mother so. I knew it all before ever Cutty came here, only I couldn't explain the feelings till she told me how—that's it, you see. I don't s'pose, Mrs. Blake, I ever shall take much comfort in this world, 'cause you see I must speak right out what this in here makes me b'lieve. I told mother I was going to tell you all 'bout it, and I am."

The little thing was wounded, and told her story with pathetic intonation. It was what I had expected. She could not curb her young spirit; consequences were banished in the domination of one supreme belief, one supreme faith; her innocent heart ached for the sorrowing, and she longed to give comfort by telling the marvellous discoveries of intuition. As the hart pants for the water-springs, so this instinctive child panted to give to others the blossoms of precious trust which had grown in her pathway, sown of the Great Reaper. The world, so strange to her! she could not understand how it was each hastened forward in the never-ceasing battle-field of life, caring not whether the brother or sister in Adam rise to heaven or descend to hell. She had found the philosopher's stone, and yearned to give its value to the hard, heart-d, pitiless travellers wearing their years away in fruitless search. She had a child's faith, a woman's passion, and truly the heroism of a martyr.

"He was so poor and old, Mrs. Blake, and did nothing but saw wood day after day, and didn't know how to read, and every day I taught him a letter; and he had got so he could read cat, and dog, and man; and then I told him all 'bout God and the angels, and that he wasn't a heathen (that's what Monsieur Arguin called him), and I carried him roses out of Aunt Sarah's conservatory, to give his sick wife. At first my teachers didn't say anything, but pretty soon Miss Ellenwood called me to her and gave me an awful scolding, and forbid me to teach him any more. I was dreadful restless and couldn't hardly get my lessons, though I did, and I never missed but three times all the while I was there. I knew I musn't disobey, so I kept away from the poor old man; but I did something worse—they said I did, you know. I played have a Sabbath-school class. It was a real pleasant day, and the teachers let us go into the woods. We were under great trees, and we called them the church, and the brook running beside us was the organ, and the birds were the singers. There was a real cunning little girl with us—Miss Ellenwood's niece; she was eight years old. I told the girls lots of Bible stories, and Effie said such funny things. I was talking 'bout Absalom getting hung on the tree by his beautiful long hair, and she said, 'I guess he wished he'd got a wig on, and hadn't got no hair.' Then I told another, 'bout Balaam's ass speaking, and she said, 'Jes' like my little doggy Daisy; he speaks, too.' And we talked 'bout the Sabbath day and keeping it holy; she said, 'But 'tisn't wicked to make new bonnets Sunday, 'cause aunty does; 'tisn't wicked if you put all the curtains down so God can't see through.' Miss Ellenwood found it out, you see, and she was awful mad with me."

"Then another day we played I was the minister, and we built a pulpit and made lots of pews out of branches. Emily Tufts came from New York, and she goes to a real grand church, and she got mad with me; she said we must all be dressed splendid, and we must have the Grecian bend, and great waterfalls, and lots of curls, and splendid books to carry in our hands; and when we went into church, we must hold our heads up awful proud, and shake our clothes, and musn't ever have any poor people in there. Little Effie said, 'I know it, and we must bow to all the rich folks, and look so to the poor folks we go by on the way to church; and, Mrs. Blake, we thought we'd die a-laughin' to see the way she held up her head and turned up her little nose; and she added, 'cause aunty does.' Then we had an awful fuss, for I told 'em I should think they'd be ashamed. It was so wicked it scared me, and I shouldn't play if we couldn't have some poor people go to church. Finally they said we would have just one poor woman, and she should sit in the back seat. Then we couldn't find anybody to be the poor woman, they all wanted to be rich; so we had to make one of a stick of wood, and we could well enough, you know, 'cause she didn't need all the stuffing the rich ones must have; then they never are very fat, you know. I cut the face out with my toilette knife. I made great eyes, and hollow cheeks, and a pinched nose; and after we got it done, Effie said, 'it looked just like aunty, though she wasn't a poor woman,' and somebody went and told Miss Ellenwood of that, and she kept getting madder and madder with me."

"Well, when we were all fixed and the people were all seated, I was the minister, and I walked into the pulpit. I preached all the things I could think of to scare the rich people, and to my poor woman I said lots of real good things. I said, 'it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven; then I said right on to the end of it, God loved the poor, and that in heaven there wasn't any back seats in any of the churches; and when I prayed, I prayed for the poor woman the most. I knew all the girls were awful mad, but I didn't care. I wouldn't do like other ministers, and if they didn't like



me they could turn me away; and I knew that would please 'em, 'cause that's fashionable too, if he don't say just what the people want him to. I didn't go out shaking hands with all the rich people, but I just took the poor woman and made her walk all the way down the steps with me. Oh! how mad they were, and they went and told Madame Arguin.

"I said heaven was full of houses, and trees, and flowers, and that people worked there just as they do here; and that when I died I expected to go visiting with folks and have splendid times; and then I said I didn't b'lieve Samson ever slew a thousand people with the jawbone of an ass, or that a whale swallowed Jonah, or that the world ever was all drowned, and so many people, and birds, and beasts lived in Noah's ark with only one window; and lots of other things. Oh! and that I knew a lady who didn't cry a bit 'cause her son, who she loved so dearly, was dead, 'cause she knew he was learning so much more in heaven than he could here; and that she talked with him every day, and sometimes she heard him answer. You know who I mean, Mrs. Blake." The round eyes twinkled.

"Madame Arguin sent for me, and told me she was astonished, and that God would punish me terribly. I told her I wasn't afraid of it. I'd bet He loved me better than He did her. She shut me right up, then, and kept me without any supper, and wrote a long letter home to mother, and sent for the minister to come and see me. I heard her say I was, of all children she ever met, the most 'totally depraved.' Well, he come the next forenoon. I knew him by his black clothes and white cravat. He called me close beside him. I s'pose he thought I'd be afraid and hang my head; but I looked right straight into his eyes. He asked me how old I was, and where I lived, and what my father's business was. What do you think I told him, Mrs. Blake?"

I smiled, answering, "I cannot guess, Lizzie. I trust you replied well."

"I told him my father had a big establishment in Boston, where he sold big boxes to hold dust."

"What kind of dust?" he asked.

"Like what you're made of," I said.

"Is he an undertaker?" he asked.

"I said, 'Yes, sir; he isn't an overtaker, for he is an honest man.'"

"He looked awful strange at me. Then he asked me—"

"Do you love God?"

"I said, 'Dearly.'"

"Do you try to please Him?"

"Very hard," I said.

"Are your mother and father church members?"

"Yes, I am sorry to say."

"He turned my face up to his, and looked right in my eyes, and I looked right straight in his. I saw Lizzie Holt in them. He said, 'Child, what do you mean by such talk?'"

"I answered, 'Cause most all the church members are so wicked.'"

"Naughty girl, do you not know they are the regenerate children of God?"

"What's that?" I asked.

"Those who are born anew into the kingdom, who have secured unto themselves an heirship with Christ."

"I should think they had," I said. Then I asked him, "Don't you b'lieve anybody will go to heaven only church members?"

"He said, 'Perchance a few may, who repent so late in life they have no time for baptism and to become members. There are death-bed repentances.'"

"I told him I didn't b'lieve in 'em; 'cause they'd go into the next world 'bout the same's they were here, and would have to grow better there."

"He looked awful wild at me, and said, 'What Spiritualist has been talking to you?'"

"I said, 'None. This in here tells me so; and I should think 'twould tell you so too.'"

"He stayed till I was tired to death, asking me all sorts of questions. I told him I loved God with all my strength, and that God Himself meant love; that I was born again every time I prayed; that I loved the poor, and didn't b'lieve only just what something in here told me; and I b'lieved that's what good ministers and Christians thought. I hoped they'd all go to heaven, but I was afraid they wouldn't; that I wasn't afraid to die when my time came, and that I'd have lots of beautiful things in heaven. I didn't b'lieve people sang any more there than they did here; that they were happier, though; that they didn't walk on any sea of glass (who wants to?); that they didn't swing palm branches no more'n they do here, but that they studied and worked, and slept or rested, and sometimes cried over sinners, and sometimes, when their folks were real good, were awful glad; and that they grew better and better every day, and bime-by would be good enough to see God."

"Then he got up and called Madame Arguin, and I was sent upstairs. Another great long letter went to my mother; and the next thing I knew I was sent home, 'cause I told May Dimple her father (she whispered it to me) was rich, but he was drunk and fell off his horse and got killed, and the minister and all the people said he would never go to heaven. She cried and cried lots 'bout it; and I told her, 'I'd bet a million dollars he was in heaven to-day; 'cause he was killed when he was only six years old, and now she's most fourteen, and you see he has had such a long time to be growing better, and she says he was a real good man 'bout

everything else, everybody said so, and he didn't get drunk only once in a great while."

"Now, Mrs. Blake, who b'lieves God has sent him to hell for ever'n ever? I don't! 'tain't natural. Well, I told her, and she never heard such a thing before, and she was so tickled she told another girl of it, and it got out among the scholars, and Madame Arguin heard of it, and, oh, how she talked to me, and sent me home! Her brother came clear to Bandle with me. Do you think I'm an awful naughty girl, Mrs. Blake? Don't seem's though I was, but perhaps I am. I feel all right in here."

Cutty gave the answer. She clasped Lizzie to her heart, kissing her many times. Indeed, the embrace was so intense, the little one exclaimed—

"Oh, Cutty! you're choking me!"

My darling had not forgotten the time when the world was strange and cold, all arid, without track or knowledge of that light which had lifted her up to happiness. Once the earth was wide and dark, because she believed in hopeless graves and everlasting damnation. Now her feet had entered the path to the Promised Land, and her whole life had become radiant with expectation.

Lizzie remained to dine with us, and in the afternoon Mrs. Holt came over. She appeared very unhappy and sad. When the girls had gone away by themselves into Cutty's chamber, the anxious mother opened her heart to me. I told her Lizzie had repeated the cause of her dismissal with much pathos, and she sighed—the old expression of her perplexity. Then she said:

"Mrs. Blake, what shall I do with her? I am obliged to bear all the chagrin alone, for Mr. Holt never for an instant has reprehended her; he says he feels perfectly willing for her to have her intuitive belief; he dislikes to contravene me, and dislikes very much to check Lizzie. So there it is—and what is more mortifying, he will meet neither Mr. James nor Mr. Blaisdell to talk the affair over."

I could not reply conscientiously in a manner pleasing to her, so I kept silence; presently she said:

"Well, I have no other alternative, I suppose, than to accept matters just as they are. I shall take Lizzie away from Sabbath school, and hire a day teacher into the house. If I can procure a good governess, perhaps she might influence, perchance destroy after awhile, these dreadful impressions."

Just then the girls made their appearance in search of Cutty's drawing materials, and our conversation became suddenly changed.

Mrs. Holt and Lizzie took tea with us, and in the evening my darling played her new music, to the delight of our neighbour. She evidently felt a slight pique, however, that Cutty was so much more advanced than Lizzie, who took the stool, and in her own original way followed Cutty's classical rendering with, "Up in a balloon," "The girl of the period," "Dicky's relief," and a medley of a very lively and laughable character.

"There," said her mother, "that's her style. Anything that is simple!"

"Well, it isn't figurative, mother; that's why I like them."

We could but laugh, but I was sorry for Mrs. Holt. She so little understands her lovely child; she so misconstrues, misinterprets the dear little one.

When Cutty and I were alone, she put her arms about my neck and coaxingly said:

"Please, just one question before we retire? 'tis not late."

"Well, Cutty, what is it?"

"What about this evil spirit that governs us? what does demon mean?"

"Demon in the Greek, my dear, is *daimon*, to know, a god. The learned ancients defined the term generally, 'the spirits of the dead,' a 'spirit, either angel or fiend.' They believed every person to be governed by his or her demon; we read of Socrates' demon, and of Tasso's; of good and of bad demons, who guarded and guided them."

"I thought it meant the devil. I used to believe he was a dreadful creature—just exactly like the picture of him in the great Bible."

I smiled, and Cutty blushed deeply. "Many older persons than you, my darling, have believed in his Satanic Majesty—in this beast, composed of hoofs, wings, horns, and tail. I never accept evil as an absolute force. We are all actors on the great stage of life, capable of good and evil; also capable in a greater or less degree of moral obligation."

"Is there not a difference between the responsibilities of persons?"

"Yes, dear. According to the gift is the amount to be rendered up. 'Of him to whom much is given, much will be required.'"

"Do you think the spirit of wicked dead people try to govern us?"

"Yes, my dear; I do not know why they should not, while we believe the souls of the good strive to make us happy."

"But why will God permit these wicked spirits to injure us?"

"Out of the Almighty's true philosophy everything exists, Cutty. Jesus was tempted. 'It must needs be that offences come.' Rising above temptation shows wherein lies the real virtue. Supposing there existed no evil influence, what triumph in being righteous? Evil is an inevitable necessity."

"And must always be?"

"I believe so, my child."

"In another state of existence?"

"Yes; it ever will be one of the offices of angels to help those



around them, and reach down to earth, shielding as far as possible those they love."

"Does like attract like?"

"Yes, child; and we are safe if we will be. Good will not attract evil; here then is the great necessity of watching ourselves lest we harbour the poison-spot which shall gather more and deadly poison to its bosom. The thorn and the rose grow side by side. We can pluck which we will. All things have their counter influences."

"Do you think we are morally weak when evil grasps us so closely?"

"Yes, dear; that's why we should be so careful not to place ourselves in an intromittant condition for wickedness. When we feel the influence coming, let us speak to it as Christ did, and bid it go forth."

"But can we always conquer, dear mother? Is not the good oftentimes weak, and the evil so much stronger that it overpowers?"

"Some, dear, may lack organic balance, and are very sensitive, receptive; for such we should strive—raising them up by kindness and love; but never should allow them for a moment to think they are not fully responsible—that is, if they have reason—for no one suffers from *absolute* control of bad influence. That spark of the Deity is ever ready to be fanned into a flame if we only will take the bellows and go to work with a will. And angel-hands through the shining heavens are held down to grasp our fingers; they fain would lead us up; and when we turn away, oh! then, my darling, their blessed eyes are full of sorrow's mist."

"Oh, mother, mother! if everybody would only remember this!"

Cutty gazed upward when she was speaking, and I saw that beatitude beaming in her eyes which had come of living near heaven. Oh, may the good Father spare her to enflower the pathway of humanity with the love which so angelises her daily life!

(To be continued.)

#### MR. A. D. WILSON'S REPORT.

To the Editor.—Dear Sir,—I feel constrained to give a brief account of my late visit to the great metropolis, and of my experience with Spiritualists there, hoping it will be fraught with some interest to your readers. Never having visited London before, I was naturally elated with the prospect of adding new items of interest to my experience book, and suffice it to say that my anticipations were realised. Methinks it behoves me to first acknowledge the kind hospitality, the genial sympathy, and the hearty encouragement I received from Mr. and Mrs. Burns, at whose house I had the pleasure of staying for accommodation. Never did I meet with more conviviality, good humour, and jollity in any family than I did there, and at the same time never did I see people grapple with hard and fatiguing literary work with such unflinching zeal and spirit. I know there are some lukewarm and cynical Spiritualists who are indifferent to the claims of the Spiritual Institution, and who are incredulous as to the great amount of work done for the cause by Mr. Burns and his coadjutors. Let me say to such that I have not been in Mr. Burns's establishment nine days without being impressed with the fact that every day an extensive routine of work, solely for the good of the Cause, is gone through with no personal aggrandisement or profit, whatever accruing to Mr. Burns; hence I am sure he deserves all the pecuniary help he asks for, and *more than that*.

On Sunday morning I attended divine service at St. Paul's Cathedral; and if magnificent and colossal architecture, artistic decoration, elaborate music, musical ceremonies, responded to by ladies and gentlemen (dressed to an absurd extreme of fashion) with prayer-books in hand, in a mechanical and lifeless style—if all this, coupled with the reading of a dry theological sermon by a surpliced minister, constitutes religion—then, indeed, I saw it exemplified at St. Paul's; but, alas! for my reputation in the religious world, I choose to believe in *that* religion which inculcates as the *best* ceremony the performance of good deeds; which inculcates as the *best* prayer the fervent and silent aspiration for the light of truth; which proclaims as a grand absolute fact the *present* inspiration of God and his ministering angels, and a progressive immortality for every child of earth. These truths I heard not in St. Paul's, but instead was presented the veriest husks; no wonder that the reputed worshippers manifested an air of indifference.

In the afternoon I had a hasty survey of Westminster Abbey, and while gazing upon the tombs and relics of antiquity, I experienced very peculiar sensations, which arose, I presume, by coming in psychometric contact with the aura emanating from the various specimens. However, I forbear to give more of that. I am glad to know that my addresses in the various halls have pleased and edified the listeners; and in response, I, too, feel thankful for the guidance and inspiration of my spirit-friends—for, although not a trance-medium, I am conscious of being upheld and stimulated in my utterances by spirit-power, and thus capacitated for enduring ordeals that otherwise I should shudder to face. I thank the friends of Doughty Hall, of Quebec Hall, and last, though not least, of Mrs. Bullock's Hall, for the sympathy and good feeling they have shown towards me; nor must I omit to thank Mr. Burns for allowing me the use of the rooms of the Spiritual Institution, in which to present my drama to a select and intelligent audience; and surely I cannot fail to note and appreciate the kindness of the friends who assisted me in the drama itself. In conclusion, I am constrained to express my pleasure and satisfaction for the spirit-phenomena I have witnessed. On three occasions I was cordially invited to seances by Mr. Bullock, jun. Mr. Bullock is an honest, affable young man, whose mediumship has been, if I mistake not, but recently developed. On all occasions the usual phenomena of the dark seance occurred, such as the flying about over the heads of the sitters of guitars, tamborines, bells, fans, &c., and all these movements occurred while Mr. Bullock's hands were held, and all the sitters' hands were linked in each other's. On one occasion in Mrs. Bullock's Hall, while the sitters formed a group in the body of the hall, I, along with Mr. Wallace (the much respected veteran missionary medium), sat on the platform quite away from the sitters, but, even there, we felt distinctly the touch of spirit-hands. Mr. Bullock also sits in the cabinet for the materialisation of

spirit-hands, and on one occasion at Mrs. Olive's he was tied securely in the cabinet and the long ends of the tape were held outside by a lady, as a proof that he did not move, while hands of various sizes and colour were projected from the aperture, and the audience in dividually were allowed to grasp the hands. At the conclusion, the medium was found just as he had been left. Here was proof incontestable of the agency of invisible intelligent beings. I prophecy a career of great usefulness for Mr. Bullock.

I was also kindly introduced to one of Mr. Williams's seances, with equally satisfactory results. Mr. Williams is evidently an upright and gentlemanly individual, who conducts his seances in such a manner as leaves no room for doubt or suspicion. While sitting round the table and all hands joined, a spirit-hand—I say a spirit-hand because it could not have been the hand of any mortal present—grasped my hand, lifted me up on to my feet, and did all but raise me from the floor. I saw several times the materialised form of the spirit "John King," while at the same time I heard the heavy breathing of Mr. Williams in the cabinet. This, Mr. Editor, is a hasty but true account of what I experienced in physical manifestations. Well, trusting that I have not encroached on your valuable space, I am, yours fraternally,

Agnes Street, North View, Skipton Road,  
Keighley, April 30.

A. D. WILSON.

[Mr. Wilson adds a postscript on the issue between Mr. White and Mr. Linton, stating that Mr. Linton was very emphatic in his statements, as indicated by Mr. White, and that Mr. Linton's disavowal gives Mr. White the lie. We think both sides have had their say, and from other correspondence it is evident that to enlarge the dispute would not be expedient. Mr. White's truthfulness is sustained by others, and at the same time it is open to Mr. Linton to revise his position apart from the heat of a public meeting, and express his true meaning.—Ed. M.]

#### THE WORK OF THE LANCASHIRE SPIRITUALIST COMMITTEE.

To the Editor.—Sir,—As one of the Executive members of this committee of working Spiritualists, I have great pleasure in calling the attention of the readers of the MEDIUM AND DAYBREAK, to its work and progress in the various towns in Lancashire and surrounding districts, also to the schemes for the further development and extension of this useful work. Meetings have been held in, and parcels of literature carried to, many towns and to some thousands of people, who before were quite in ignorance of the facts and teachings, and the majority, even of the very name of Spiritualism.

To supplement oral instructions on the holding of circles, ten thousand hymn-papers were printed for the various meetings, with "Rules for forming Spirit-Circles" on the back. These were given gratuitously to every person attending the meetings; thus, they had a double shot, in the shape of a trance or normal address, and rules how to investigate at their leisure, and most particularly at their own homes, where trickery, collusion, or conjuring could not be the cause of any phenomena that might take place under the instruction and conditions on the hymn-papers.

In many places, where for the first time these meetings, or any spiritualist meeting whatever have been held, a vigorous correspondence has sprung up in the local papers, which has always been well defended and ventilated by the Spiritualists in the district. This alone has been the means of introducing the subject to many intelligent minds, who otherwise would have been left in entire ignorance of Spiritualism.

To carry on and further develop this useful work, it is proposed at the next Conference to be held at Manchester, May 7th, to establish a guarantee fund, value £500, to cover a period of five years, being £100 a year. Of this sum it is proposed to spend £50 a year in literature and pamphlets, partly for sale and partly for gratuitous distribution at all the meetings under its auspices, and £50 a year to be devoted to lectures, &c. If this scheme be well supported by Spiritualists and friends of the Cause, future committees will be able successfully to establish the foundation for the spread of the Cause in every town and village throughout Lancashire and surrounding counties. Yorkshire has now joined in this work, inaugurating it by a conference held at Halifax on Good Friday last, when plans were laid down for their guidance by members of the Lancashire Committee, whose practical knowledge of this kind of work would greatly help them in the formation of their committee.

The Lancashire Committee now consists of about forty members, representing towns in three counties of Lancashire, Cheshire, and Derbyshire. After the formation and adoption of the £500 guarantee fund the members might be increased, so as to extend over a wider field of action. To Spiritualists who intend to subscribe to this fund, the following explanation of the plan may be of use: If £5 be promised, then the subscriber will pay £1 a year or 4s. a quarter; if £1 be promised, then the payments will be 4s. a year, or 1s. a quarter, and so on; whatever may be the sum, it will be collected at the rate of five per cent. per quarter on the whole sum for the five years. As this committee act independently and in union with all societies, associations, and sections, it claims the attention of all Spiritualists and friends who have sympathy for the cause and prosperity for the Lancashire Committee.—Yours in the cause,

Hyde, May 1st.

JOHN HARTLEY.

MR. BULLOCK, JUN., will hold a seance for physical manifestations at 21, King Arthur Street, Chilton Road, Peckham, on Wednesday next, the 10th inst., at eight p.m. Admission, 1s.

MR. JOHNSON at OLDHAM.—On Sunday, April 30th, Miss Longbottom of Halifax should have been at Oldham for the Scattergood Testimonial Fund, but on account of the passing-away of her father, she was not able to be there. Mr. Johnson of Hyde, who is always ready to assist anyone in need, came to the rescue, and delivered two excellent addresses, which were well appreciated by very intelligent audiences. Several questions were asked at the close of each address, which were replied to by the controls in such a way that sent conviction to the minds of the hearers, and all went away much better informed than when they entered the room. Special collections were made for the testimonial fund.



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

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#### TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 5, 1876.

### HARD TIMES AND SPIRITUALISM.

In acknowledging subscriptions recently received on behalf of the Spiritual Institution, we allude to the excuse of many friends that the present state of trade prevents them from giving so liberally to our work as they would desire. We can thoroughly appreciate their plea, the more so as we suffer in a double sense. Not only is the present commercial depression a direct drawback to our prosperity in the business department, preventing us from drawing thereon, as is often the case, to meet the requirements of our Institutional work, but we have also to suffer from the fact that our friends are incapacitated from affording us their usual co-operation. We hope this statement will have the effect of leading all friends to reconsider their duty towards us. They can "knock off" as they please. They may suspend their meetings, attend no more seances, cease buying books, or otherwise entirely abstain from expending time or means in the work of Spiritualism. With us, this is not the case. We have to go on from day to day, and from week to week sustaining the work and expenses of a public Institution, a weekly organ, and other agencies, whether we are willing to do so or not. That we do not undertake all these responsibilities on our own behalf, we need not argue. The Spiritual Institution is not a church or sect to advocate the peculiar views of a party, or individual, or to meet the private necessities of one who is looking for employment. It is not a political clique or dominant party seeking to erect upon Spiritualism a structure for carrying out purposes apart from the vital interests of the Cause. The Spiritual Institution is of quite a different kind. It means Spiritualism itself, and as such, is the mechanism which carries along in its train the other kinds of movements to which we have just alluded. All of them hang on to the work in which we take the lead, and pick up as they best can the fruits which fall in their way. With us it is very different, and ever has been. We have given free advertisement and means of communication to all independent workers in the cause of Spiritualism, and have constituted ourselves servants and helpers of all. In return for this, we have depended upon the precarious contributions which have come in from time to time. Of the generosity of those who have sustained us we have no desire to complain, but rather express our gratitude that our work has called forth so much response. At the same time, we would point out that this assistance, however generally afforded, has not been derived from such a number of friends of the Cause as are equally entitled to take part therein, nor has the amount in the aggregate been what is absolutely necessary. Many who are the most directly favoured by our exertions do the least to aid us in maintaining our position. When, during these hard times, we are literally overwhelmed with cares and troubles to the verge of positive illness, and have, notwithstanding, to find intellect and energy, the results of which are apparent every week of our lives, we wonder whether Spiritualists thoroughly appreciate practically the high principles which they profess to discover in the new philosophy. There is no good or grand result outside of justice and mercy. These principles demand that the performer of work, the furnisher of goods, be recompensed for his exertion and outlay; otherwise, injustice is perpetrated somewhere. The principle of mercy demands that no individual be subjected to severe suffering, bodily and mental, endangering life

and health. These two principles the law allows to the meanest labourer, and to the beast of burden in the streets, and yet Spiritualists, so highly favoured, and so loud in the proclamation of the light they possess, fall far short of performing these palpable duties to the only public worker in connection with their Cause. To those who take no interest whatever in our work, and are in a position to aid us, we ask, directly and personally: Are you just? Are you merciful? and if due consideration be accorded to the merits of these questions, we have no doubt but those who have hitherto neglected us will at once favour us with their hearty co-operation.

### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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### MRS. KIMBALL AT THE MANCHESTER CONFERENCE.

The casual announcement which we made last week has resulted in the receipt of letters from Manchester, and Mrs. Kimball desires us to state that in all probability she may be present at the Conference. If so, she will take means to give publicity to her arrangements for giving seances with such as may desire them on Monday or Tuesday.

### DR. MONCK IN MANCHESTER.

Dr. Monck, we hear, has met with considerable success in Manchester. Besides extraordinary wax moulds, he has had full materialised forms, which have been unmistakably identified, also powerful physical manifestations in the light. One remarkable and well-attested phenomenon was the free movement of bodies in the light, and the loud, repeated ringing of a bell, placed under a hat on the table. Other new manifestations of a most singular kind have been given at his seances. Dr. Monck will remain in Manchester during the forthcoming conference, and receive patients for healing, by appointment, and hold day seances, for the convenience of visitors, at his rooms, 127, Bury New Road, Higher Broughton. Twopenny omnibuses start from the Exchange for Higher Broughton every few minutes.

### THE RUSSIAN EXPERIMENTS IN THE PHENOMENA OF SPIRITUALISM ABANDONED.

The Scientific Committee of the University of St. Petersburg, Russia, has abandoned its proposed investigation of Spiritualism after a few experiments. M. Aksakoff nevertheless offers, at his own expense, to pay Dr. Slade \$1000 to come to St. Petersburg and hold public seances, and Dr. Slade has accepted the proposal.—*Spiritual Scientist*.

"MARVELLOUS PSYCHOLOGICAL PHENOMENA."—Mr. Barkas has already had £77 subscribed towards the publication of the work announced in our last issue. When £350 have been subscribed, the work will be put to press.

The Sunday meetings at the Athenæum, Birmingham, have been suspended, as we hear from various sources. The conductors seemed nothing loth to mislead the local readers of the MEDIUM by allowing the announcement to remain in the list of meetings. When a means of publicity is so eagerly asked and freely granted, it surely demands the courtesy of a post-card when it is of no further use.

THE HALL, 19, CHURCH STREET, UPPER STREET, ISLINGTON.—The quarterly tea will take place on Sunday, May 14. Tea on the table at five o'clock; conference at seven o'clock. Tickets one shilling each. All friends are invited to attend. Mr. E. W. Wallis lectured on Sunday last to a crowded audience. Subject, "Man, Know Thyself." Mr. Wallis will lecture again on Sunday next.

NOTTINGHAM.—Dear Mr. Burns,—In consequence of the committee-men of the Psychological Society having resigned, a new committee has been formed, consisting of ladies; and it is decided that in future the society be called the Spiritualists' Association. The name and address of the secretary is Mrs. Story, 32, Hedderley Street, to whom communications may be sent. On behalf of the committee, allow me to be, yours fraternally, Mrs. STORY, May 2, 1876.

In a letter to a contemporary, says *The Rock*, on the subject of Spiritualism, table-turning, &c., Dean Close declares that "no amount of apparently superhuman performances by anyone or for any purpose would persuade him that Satan had done it." As the venerable dean says that he is "prepared to give a reason for this persuasion," and promises to do so, we shall look with much interest and curiosity for the promised communication—although, as our readers are aware, we have come to a very different conclusion.

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



## THE STAR CIRCLE AT THE SPIRITUAL INSTITUTION

On Monday evening Mr. J. Ashman, of the Psychopathic Institution, Marylebone Road, will give a description of some of the phases of psychopathic healing, with illustrations of the best methods to be resorted to in various cases. The essentially practical character of the meeting will recommend itself to healers, the narration of whose varied experiences will contribute much to the interest of the evening. Practical workers in this department are earnestly invited to be present. Admission, one shilling each visitor. The proceeds will be devoted to the promotion of Spiritualism. To commence at eight o'clock. Spiritual Institution, 15, Southampton Row, Holborn, W.C.

## MR. ASHMAN AT DOUGHTY HALL ON SUNDAY NEXT.

The subject of "Spiritual Healing," always a welcome one to spirits and mortals, will again be under consideration on Sunday next at Doughty Hall. Mr. J. Ashman, the well-known psychopathic healer, will give "Six Years' Experience of Psychopathic Healing." A practice so rich in good results cannot be otherwise than full of instructive lessons to all interested in this matter, and doubtless numbers will seize the opportunity of hearing what "mighty works" can be done in these days. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock. Admission free.

## HOME FOR SPIRITUALISTS.

The work of furnishing and arranging, ever a toilsome one, is proceeding. Sufficient progress has been made for the reception of inmates, and, indeed, for several weeks the Home has already afforded welcome shelter to provincial friends visiting the metropolis. The many requirements of such an institution afford ample scope for tangible expressions of benevolence and goodwill in the shape of funds or furniture, and these Mrs. Burke will be happy still to receive, as also applications for residence. No. 8, Upper Bedford Place, Russell Square, W.C.

*Spiritual Institution, Southampton Row, W.C.* R. LINTON.

## CIRCLE MEMORANDA.

The materialisations of "John King," at the seances of Mr. Williams, were never in a more satisfactory condition than at present. Mr. Williams is now in good power, and visitors to his seances, both public and private, meet with more than usual reward. We have been particularly gratified with the reports which have reached us of late from a great variety of intelligent investigators, as well as of old friends in the Cause.

Mr. E. Bullock appears to be gaining a high position as a physical medium. His seances at the Hall, 19, Church Street, Islington, and at Mrs. Olive's rooms, are spoken of by those who visit them as being highly satisfactory. He is now obtaining materialisations of a superior order, under stringent test conditions.

Mrs. Woodforde is now settled in a fine suite of rooms at 90, Great Russell Street, Bloomsbury, two doors from the British Museum, where her physical seances have been resumed. Very fine materialisations, we are informed—some in full light and others in daylight—have taken place in this circle. Clairvoyant descriptions of spirit-friends, direct messages from the departed, and a variety of phenomena of an elevated kind are almost invariably to be enjoyed. For particulars see advertisement columns.

It is pleasing to know that Miss Lottie Fowler's materialisation phenomena do not in any way interfere with her power of clairvoyance. We have had sittings with her recently, and can testify to the high degree of lucidity she possesses at present. Our correspondents and callers testify very frequently to the success with which she exercises her clairvoyant gifts. Her materialisations are progressing favourably, and however inexplicable some of the phenomena may be, there is no shadow of a charge whatever against the medium's integrity.

## MRS. PRICHARD'S CIRCLE FOR CLAIRVOYANCE.

There is something so alluring in the faculty of clairvoyance, that it is by no means strange so many persons should aspire to possess it. Where it is a natural endowment, sooner or later it will manifest itself to the consciousness of the possessor. Where it comes as a result of the opening of the higher spiritual nature, its manifestation is the work of education. In either case it is a recognised fact, that the sitting with clairvoyants has a marked influence on the development of the faculty. Where can one be found with whom to sit at a reasonable expenditure? This question can now be answered—at Mrs. Prichard's, 10, Devonshire Street, Queen Square, W.C.

Mrs. Prichard, whose clairvoyance, under the control of "Rainbow," is of an excellent kind, has formed a circle for the development of clairvoyance, which meets at her house every Tuesday evening. On Tuesday week I visited this circle, and was much pleased with what I witnessed. Some ten persons were present. Clairvoyant descriptions of the spirit-friends of the sitters were given by Mrs. Prichard with great accuracy, some of them being of the nature of test-communications. Personally, I came in for what was an almost undue share of these. Spirit-attendants, very unlikely to suggest themselves to a person in Mrs. Prichard's position, were delineated with great precision even of action and manner, such as Hannah Moore, Dr. Abernethy, and others.

The chief feature of the evening, however, was the passing round of Mrs. Prichard to each sitter, making passes especially over the eyes. Several of the sitters who had before attended the circle assured me that they certainly had made much progress in their clairvoyant power, and I have no doubt that a regular attendance at the circle would be fruitful of the most desirable results.

R. LINTON.

Dr. HITCHMAN suggests the formation of a Sunday lecture movement for Liverpool.

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## THE MANCHESTER CONFERENCE.

We call the attention of our friends in Lancashire to the Conference to be held at the Grosvenor Street Temperance Hall in Manchester, on Sunday. Full particulars can be learnt from the official announcements published in another column.

Though no other end were served, these general meetings are productive of great good to the Cause. We remember holding the first Manchester Conference some years ago in the same hall, and though no apparent or immediate results ensued therefrom, yet it was a decided step in the right direction, which has, no doubt, led to the operations at present being carried out.

On Sunday evening, Mr. J. Burns will deliver a Lecture, to which he calls the special notice of the friends of Spiritualism. He will be glad to see the Temperance Hall crowded with Spiritualists alone, as he hopes to lay something before them which will be of interest to them solely, and of use to the Cause.

## DR. MACK IN MANCHESTER.

The Conference at Manchester on Sunday will, no doubt, be one of the most important gatherings of Spiritualists ever held in Lancashire. It will present a favourable opportunity for bringing together earnest workers in the Cause for mutual edification and support. There is no labourer in the vineyard more worthy of recognition than Dr. Mack, whose labours among us have not only been a personal blessing to many, but have called wide attention to the power of healing by the laying-on of hands.

Dr. Mack will visit Manchester entirely at his own expense, to bring the question of the healing power as prominently before the Lancashire Spiritualists as possible. In doing so, he does not desire to interfere in any way with the operations of the Conference, but he would be glad to have an opportunity for exercising the healing power in public; it may be between the morning and afternoon Conferences. He is at present in splendid condition, and is eminently qualified to discharge the duties of his profession. He will occupy a room at the Temperance Hall, Grosvenor Street, during Sunday, and possibly may remain in Manchester on Monday and Tuesday. Notice of his location on these days will be given on Sunday. If a meeting were got up for Monday evening, he would heal in public again.

Sufferers in the district who desire to avail themselves of Dr. Mack's presence in Manchester, may consult him professionally in private.

## MR. BURNS'S PHRENOLOGICAL DELINEATIONS AT MANCHESTER.

Should there be a demand for his services, Mr. Burns will remain in Manchester on Monday and give phrenological delineations at Mr. Pitman's office, 41, John Dalton Street, upstairs. Those desiring examinations are requested to leave a note with him on Sunday, or forward their requests by post. Mr. Pitman will take the delineations down in shorthand, so that there is a good opportunity for having this valuable service well done. The proceeds will be devoted to the work of the Spiritual Institution. For terms see advertisement.

## PHRENOLOGY AT THE STAR CIRCLE.

On Monday evening the sittings of the Star Circle were continued by an audience of about twenty, mostly strangers, and who met to attend Mr. Burns's first Phrenological evening.

After an introductory address, pointing out that success in all scientific studies depended more upon individual experiment than reading or listening, the lecturer proceeded to give a lengthy dissertation upon the portrait of

LIBERTINANT CAMERON,

the celebrated African traveller. Of his remarks we can only present an outline.

The speaker began by observing that the prime qualification for a traveller is power of locomotion, bestowed by a favourable development of the mechanical apparatus. This Lieutenant Cameron has in an eminent degree, his body being light and wiry, and his limbs flexible and well formed. The base of the brain is well developed, relating the will-power intimately with the mechanical system, and enabling a man to sustain great fatigue and hardship, and by unconquerable spirit to push on after his vital resources are almost expended. The characteristic of his clan (for



who ever heard of an English Cameron), according to the poet, is—

"A Cameron never can yield,"

which is evidently true of the gentleman under consideration.

The greatest defect observed is a deficiency of animal power. It is possible for such an organisation to overdo itself by protracted fatigue, resulting in reaction, during which the energies fall correspondingly with the undue elevation to which they had been raised.

Lieutenant Cameron is a man of fine organisation and high moral tone, indicating lofty principles and religious sentiments,—the purity of the female mind with the energy and endurance of the masculine. Though the photograph does not give an opportunity to judge, yet he appears to be of an extremely affectionate and devoted disposition. He has the nice, affectional discrimination of a lady, and would be remarkably true to any alliance, marital or fraternal, which he might effect. He sends out a genial, magnetic influence, which charms animals, children, and all who come within his sphere.

Intellectually, he is peculiarly developed for a traveller. Livingstone exhibited a marked preponderance of the perceptive faculties, as did Captain Cook and other explorers. In Cameron the reflective and artistic region seems to predominate. This does not, however, argue that Cameron is defective in the perceptive, but rather that he is superiorly developed in the higher realm of intellect. In addition to his being an intuitive observer, he is a philosopher, scholar, mathematician, artist, philanthropist, and politician; he furnishes a combination which is very seldom met with, and in undertaking his tasks is actuated by not only one, but a vast number of motives. He is a man who has many irons in the fire, and he can crowd a great variety of enterprises into one single mission.

The intuitional, moral, and spiritual regions of the brain are particularly well developed. Firmness, conscientiousness, and benevolence appear to be very large. He is a man who is absolutely inflexible in his moral principles, and in whom the utmost reliance can be placed. He appears to be hopeful and trusting, and forethoughtful, without being suspicious, timid, or embarrassed with extraordinary anxieties. He looks upon the beneficent side of creation, and sees goodness, light, and beauty, rather than the opposite. He is always actuated by moral considerations, and is capable of meeting dangers and difficulties by a power which prevents him from coming into collision with antagonistic forces, by avoiding hostilities or the shedding of blood. By his presence and address he disarms, and by his far-seeing adroitness he turns into new channels the energies of his adversaries.

He is a man of a genial, playful spirit, and adapts himself to the animal world, the savage, the domestic circle, the philosopher, or the prince. He is pleasing and gentlemanly in his manner, but far from being haughty or arrogant. He is rather approachable and obliging. Had he more power of expression, he would make a clever literary man, but his character is known more by what he does than by what he says. He is remarkably facile in many forms of manipulation. He would succeed as an architect, civil engineer, mathematician, artist, diplomatist, commercial agent, or philanthropist. His religious feelings are deep and native to the mind. He has peculiar personal views, derived from his mental experiences. His mind is in some respects a prophetic one, and receives a forecast often a long way ahead of the actual realisation of events. This impossibility to the future and to the unseen has, no doubt, been of more use to him in directing his movements than the mere intuitive instinct of simple perception and locality, leading a traveller blindly, as it were, without any higher motive.

Cameron's mind, in his most intricate purposes, is radiant with an interior light, which not only directs him in his more external movements, but guides his higher decisions to the many lofty purposes which he desires to achieve.

The reading was given from a *carte-de-visite*, and the speaker cautioned his hearers against any errors which might arise from defective data.

The remainder of the evening was pleasantly spent in pointing out the location of the organ of alimentiveness, and indicating its effect in the various characters present; after which, two examinations of visitors were given in a very truthful and satisfactory manner.

#### ART IN SPIRIT-CONTROL.

By J. J. MORSE.

The functions of the human mind are the avenues through which the immortals project their activities into the human sphere of life. If it were otherwise, spirit-control would develop the anomaly of exercising through mediums functions without organs! It may be safely stated that all that transpires in the physical world must do so in harmony with terrestrial laws; and all that transpires through the personality of psychologised mediums must be in harmony with the organic and functional possibilities of their natures. Poetry, oratory, painting, music, and singing are all functions of the consciousness, and, when quickened into activity by inspiration, give us those who are reckoned eminent in those several walks. Let those who are active mediums possess the temperament necessary for the above developments, and we then have medium-poets, orators, painters, composers, and vocalists. The angels are thus enabled to reduce to our life some of the sublime and infinite harmonies of the great beyond that cause us, as we listen, to feel the deep music of the universal harmony of being. American Spirit-

ualism has given us, among the walks of posey, Doten, Tappan, Tuttle, and Harris; while, as orators, Emma Hardinge, William Denton, and a host beside, stand boldly forward on the roll of fame. In this department England has a fair claim for consideration, as also has she from the artistic plane. Duguid and Rippon, exponents of opposite schools though they be, are each stupendous wonders of art in spirit-control. The correct delineation of oil-colouring—in total darkness—of Duguid is marvellous to behold—the like of which is unexceptional to this time. The illustrations of the interesting volume, "Hafed, Prince of Persia," given direct, are still more curious illustrations of the matter of art in spirit-control. While the marvellous fidelity to nature of the inspirational drawings of Rippon need but to be seen to be admired beyond expression! So far as the writer is aware, America has nothing equal to either the above. However, if lacking in that direction, she makes amends in another. If she has not a Duguid or Rippon, she has an Anderson! Wella Anderson of New York is certainly one of the wonders amongst the curiosities of trans-Atlantic mediumship. He may be truly called a spirit-photographer in pencil. For a long series of years Mr. Anderson has—entranced—drawn faces, busts, and full-length figures of deceased friends, and with such success, that in innumerable cases the complete identification is readily made, as in the case of the spirit-photographers, Mumler, Hudson, and Parkes, even when no portrait of the person previously existed. Anderson was a wood-turner prior to becoming a drawing medium, and he was often disturbed by drawing figures against his will upon his work. Occasionally he would, while asleep, spend the entire night in drawing faces, figures, &c., until, finally, he commenced his career as a drawing-medium. Such, in substance, is his account of his development. While in the United States last year, I called upon Mr. Anderson, in company with my friend Mr. R. Cooper. We had quite a pleasant chat together, and Mr. Anderson afforded us a slight specimen of his powers. He requested us to bandage his eyes. We did so, in a manner that completely blindfolded him; further, he then became entranced. While in the above condition he took a piece of cartridge paper, about 3in. by 2½in., and drew a face on each side, the drawings being executed upside down; no hitch, or faltering, but done as naturally as though he was in full possession of his normal sight. I have the pictures in my possession now. Released from control, Mr. Anderson's guides requested me to favour them with half an hour's quiet on a certain day. I assented, though I was 270 miles from New York, and a few days after I received the following letter:—

"303, West Eleventh Street, New York, July 31st, 1875.

"Dear Brother Morse,—The last touches are on the picture of the bright and beautiful Chinese, completed this p.m. The picture awaits your order. Please accept it, with the kindest regards of truly and fraternally thine,

"WELLA ANDERSON."

On receipt of the picture, I wrote as to the time of its production, and the following letter, from the above address, dated September 14th, 1875, was received:—

"Dear Brother Morse,—Your kind and welcome letter is before me; it came while I was ill in the country. I feel very gratified to know that the picture of your bright and noble guide was admired by your many friends. In regard to the time occupied in its production, it was eight and a half days, of one sitting per day, of twelve to thirteen minutes—or say, one hour forty-eight minutes in all, drawn by Raphael Sanzio through the fingers of your humble servant, with a No. 2 Faber's pencil, except the hair, which was done with a No. 1. . . . I am truly and fraternally thine,

"WELLA ANDERSON."

The picture is pronounced by competent judges to be a splendid specimen of pencil drawing. It now adorns my sitting-room, and, so vivid is the likeness to my guide, as I have often seen him, that I could almost say he lived in his picture. Its commercial value is £25, but I would not sell it for any consideration. I have had it photographed, and a large-sized one, that I have had framed, has kindly been accepted by Mr. Burns of the Spiritual Institution, so that visitors can form some idea of the original picture.

To have the angels thus brought visibly before us, is, indeed, a magnificent consummation. It is of itself sufficient to demonstrate the utility, as well as beauty, of art in spirit-control; and, as a certain author states, that "the excellencies of genius are but the expressions of the powers we all possess," so we may conclude that art and mediumship are latent in all. Let us labour for the day that will bring each into union, and all into relation to the great controlling-spirit—God.

[Mr. Morse has donated a packet of photographs of this picture, album size, which are being sold at 1s. each for the benefit of the Spiritual Institution.—Ep. M.]

MR. WILLIE EBLINTON will attend the Manchester Conference on Sunday, and will remain in the city a few days to give sances to those who may desire them.

JERSEY.—The Parish of St. Peter's is in a state of excitement over Spiritualism. Some of the best and most consistent men in the parish, who have taken up the question in quite a private manner, have been expelled from the Church, and subjected to every form of persecution. Recently, a publican and another person got up a lecture against Spiritualism, closing with mesmeric experiments. A Spiritualist had an opportunity of speaking for half an hour, and produced considerable effect by his remarks. The local Spiritualists should regard these foras of opposition with interest, as likely to spread a knowledge of Spiritualism. Mr. Morse will visit the Island in about a month.



## SEANCE WITH DR. MONCK AT MANCHESTER.

To the Editor.—Sir,—On Wednesday evening, the 26th instant, we had a very interesting seance with Dr. Monck at the house of Miss Johnson, Strangeways, who very kindly granted the use of her large sitting-room. We began our meeting exactly at 8.30, and sat for one hour, without having anything presented worthy of note, when one of the company, having a long distance to go by train, requested permission to retire, and a little alteration was then made in the position of the sitters at the table, which seemed to have the desired effect of enabling our friends on the "other side" to do something for us. The Doctor requested the loan of a hat, under which he placed a small bell. After placing his hands upon the top of the hat, and my right hand upon his, the bell soon began to be very lively, the ringing being heard all over the room. This, remember, was in the light. Shortly after, the tambourine began to show signs of unrest, and the English accordion, which, with other things, was placed upon the table at the commencement of the seance, also showed signs of merriment, and was caused to play, or rather was taken up by some power who had hold of the keys, and floated over our heads.

A few practical jokes were also played upon several of the sitters, such as a rap on the head with the tambourine, or some description of clothing, which was lying about the room, thrown at some person. My hair was repeatedly pulled, as well as the most prominent feature of my face, and in addition I was tolerably well slapped by materialised hands in such a manner that all in the room heard the thumps. Spiritualists were seen by myself and others. A lady who sat next to me came in for a good share of attention from her departed brother, who, through "Samuel," the guide of the Doctor, gave her a very excellent test by stating some particular incidents in his earth-life. As is frequently the case at such meetings, our friends on the "other side" begin to be more active when it is time to break up the circle. This, I think, is not so much the fault of the spirits as of the condition of the sitters. The former can only operate in harmony with the conditions provided by the latter, and to be successful it is of great importance the room should not be overcrowded. Fewer sitters, and a genial, friendly feeling, are required in order to produce the best results. There is one thing worthy of notice, which all physical mediums would do well to imitate, namely, at the opening of the seance the Doctor read from his printed almanack a few simple rules for the guidance of the meeting, which I think should commend themselves to the better judgment of all who desire honestly to investigate the facts of Spiritualism.—Yours truly,

RICHARD FITTON.

34, Walnut Street, Cheetham, April 29.

## MR. E. BULLOCK'S MEDIUMSHIP.

To the Editor.—Dear Sir,—It may not be uninteresting to your readers if I give a brief account of some seances for physical mediums which I have attended lately with Mr. E. Bullock, jun., for medium. The first was a private one, held at the residence of Mr. Cotterell. Conditions—the medium placed between two strangers, both of whom afterwards stated that they held him fast the whole time. Phenomena—ringing of bells, touches by hands, lights, fans used, and a decanter, full of water, transferred from the sideboard to the table.

The second was at the hall, Ilkington. Conditions—a circle round the table, and an outer one; all hands joined. I was one of the sitters at the table. In addition to the above-mentioned phenomena we had the direct voice, and rings transferred from one to another. My head was hit with a bladder, although I had bent it down to the table, and my hand was taken hold of by two fingers and carried up towards the ceiling, until I was on tiptoe; I am taller, and have longer arms than the medium.

The third seance was at the hall. Conditions the same as before, only I sat next the medium and put my foot on his, and my knee against his, in addition to holding his hand, Mr. Starnes doing the same on the other side. We had hardly put out the light before we heard the guitar being moved, and it soon floated over our heads. The musical-box, weighing about nineteen pounds, was carried to the outer circle; lights were shown, and one was attached to the bell; "Daniel Watts" greeted us in the direct voice, and patted us on our heads and bands. At the mental request of several sitters the musical-box was made to play slow or fast, and stopped. At one time I felt a large hand patting me very energetically on the head, and pulling my hair as though the owner of it was very pleased, and I found it was my Indian guide "Lighthouse," who was quite delighted to be able to prove his presence to me. In answer to my mental wish, "Daniel Watts" placed his hand in mine; I grasped it firmly, and it was slowly withdrawn until I held one finger only, which began to get soft, and gradually slipped from my grasp like a piece of putty. In the light seance for materialisations the medium was tied with tapes behind a curtain stretched across one corner of the room; I was called to sit in front of it, and put my feet on the medium's. Under these conditions two hands were shown at the aperture; the first, a lady's, was said to be that of Mr. Starnes' mother; the other, a brown one, answered in the affirmative when I asked if it was "Lighthouse's." My photograph, which was hanging on the wall, was taken down and handed out, and then a picture-frame was put out and dropped over my head, thus framing the original instead of the portrait.

That, Sir, is my experience. I have noticed a marked increase of power each time, as also an increased willingness to submit to tests. It gives me great pleasure to add my testimony to that already given to the remarkable powers of Mr. E. Bullock.—Yours for the truth,

18, Spencer Street, Goswell Road.

E. W. WALLIS.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—On Tuesday, the 25th April, Mr. J. Cartwright occupied the platform and delivered a discourse criticising a sermon lately delivered by Mr. Spurgeon. It was an excellent compilation of choice language, and exhibited a very different moral at the close to that adduced by Mr. Spurgeon. The audience expressed themselves highly gratified with the lecturer. On Tuesday last Mr. Burns gave a phenomenological entertainment to a full and highly intelligent audience. Fourteen examinations were given, for which the subjects paid 1s. each towards the funds of the society. A good collection was taken up in addition.

## DIABOLICAL ATTEMPT TO INJURE SPIRITUALISTS AT OLDHAM.

On Monday night, April 24th, at the Spiritual Institution, Waterloo Street, Oldham, while the committee were sitting, deliberating upon the business of the society, between 9.30 and 10 p.m., some person or persons placed on the top step of the entrance an article known as an "infernal machine." It was a tin canister filled with gunpowder. Inside the lid was a spring, working an arrangement for igniting matches. But their purpose was frustrated in a very singular manner. One of the committee did not arrive until near upon ten o'clock, when he found it on the stairs, and the moment he entered the room and showed it to the others, one of the committee had a presentiment that there was something wrong, and wanted it to be taken to the police-office immediately, but others did not think it worth troubling about. At the close of the meeting one of the members wanted to open it, but he was restrained by the others. Had he done so, the consequences would have been fearful. It was then taken outside and thrown with great force against the end of the building. It did not explode, but the lid was disarranged so that they could see inside, and then imagine their consternation at seeing what the contents were. It was immediately delivered to the police, but as yet nothing more has been heard of it, only a few scornful remarks in one of the local papers. All the papers in this locality treat with ridicule everything connected with Spiritualism, but they would do well to forbear so much ridicule, and either investigate Spiritualism for themselves or let it rest in peace, for we are convinced that, in spite of orthodox hirelings, who see that their craft is in danger, and are crying out "Wolf!" "Wolf!" Spiritualism is destined to do a great work in the world, as it is already doing. So-called ministers of the Gospel are constantly saying it is of the Devil, it was born in hell, and nothing but evil comes of it; but let them beware lest while they are so over-anxious about us, and condemning us to their flocks, they themselves are not cast into the regions of blackness and darkness, which they so fondly imagine as a place of eternal torment, and picture with fearful earnestness to their people; and let them be careful that such things as "infernal machines" are not brought up in judgement in the spirit-world as the result of their hatred and opposition to spirit, fact, and reason.—I am, yours truly,

J. Wood, Secretary.

The following persons were present at the time:—

JOSHUA WOOD,	ELI J. SCHOFIELD,
JESSE MILLS,	JAMES RHODES,
AARON SYKES,	— FLETCHER,
THOMAS KERSHAW,	JOSEPH COOPER.
JOHN DRINKWATTE,	

## THE SCATTERGOOD TESTIMONIAL FUND.

To the Editor.—Sir,—That "the best laid schemes of mice and men gang aft agley" has received another confirmation in connection with the above affair. When the committee were pressing their arrangements to an issue, so as to keep faith with the friends who intended to be present at Halifax on Tuesday, May 2, to bid good-bye to a faithful worker in the cause of progress, a telegram from Boston came to hand with the words: "Scattergood dangerously ill—come at once." In compliance with this request, Mrs. Scattergood, after a few hurried arrangements, sailed from Liverpool last Wednesday by the ship *Wyoming*—about a dozen friends being present to see her off—under the distressing circumstances above narrated, not knowing whether she is to meet her husband in the form or to find herself a widow.

Taking all the circumstances into consideration, it was thought best to postpone the Halifax meeting till Saturday, May 13, when the friends of Mrs. Scattergood will meet at the Old Court House, Union Street, at 5.30, to tea. The committee would venture to express the hope that a large gathering of friends will take place on that occasion, and that the additional claims on our sympathies, by the facts stated above, will be liberally responded to.

While cordially thanking the friends who have already sent their contributions, we respectfully invite those who have not done so to send (before the 10th inst.), by cheque, P.O.O., or stamps, to the undersigned, who will return receipt.

The whole of the business connected with the Testimonial Fund will be closed at the Halifax meeting, and the proceeds, with album of photos, forwarded to Boston by Cunard steamer the following Tuesday.

We have the pleasure of announcing cheque for two guineas from Mrs. Catherine Berry, from Brighton, likewise 14s. from Mr. Radford of Nottingham, subscribed by a few friends. An account of all contributions received from the commencement will appear in the *Messenger* of May 19. In conclusion, I have to say that Mrs. Scattergood's last words on board the ship were, "Please apologize for me to so many dear friends whom I cannot see."—Signed on behalf of the committee,

199, London Road, Liverpool.

JOHN LAMONT.

## ACCIDENT TO MR. JOHN LAMONT.

Dear Mr. Burns.—I have just received the most painful information of the sad accident which happened to Mr. John Lamont of Liverpool. He was arriving at Halifax at about half-past one o'clock on Monday afternoon from Keighley, with the intention of calling on Mr. Morse, who is at Halifax. As the train in which he travelled was entering the station it came in collision with a ballast train. The result was that upwards of twenty people were injured, but I am sorry to say Mr. Lamont appears to be the worst, and he is now lying in a very dangerous condition. I also regret to say that, from the information I have received, there appears to be very little hope of his recovery.—Yours truly,

JOHN LONGBOTTOM.

14, York Terrace, Akroyden, Halifax, May 2.

[Mr. Morse writes on Tuesday: "I have seen Mr. Lamont this morning and he is quite badly hurt." We trust the fears entertained by friends have been somewhat exaggerated.—Ed. M.]

MR. BROWN'S ENGAGEMENTS.—I will be at Choppington this week. Next week New Delaval, Old Delaval, Bebside, and the neighbourhood. Address for next week.—Care of George Smith, 20, South Row, New Delaval, *vid* Blyth, Northumberland.—THOMAS BROWN, Choppington May 2.



## MEDIUMSHIP IN COUNTY DURHAM.

Dear Mr. Editor.—Whilst on a visit to Ouston, near Chester-le-Street, I met Mr. Brown, the well-known missionary medium. He was giving valuable tests and useful directions for development in mediumship. Truly he has been a great blessing, both publicly and privately, to the Spiritualists of this neighbourhood. "Brettimo" has maintained his customary eloquence, and left behind him indelible impressions of his progressive views.

In the evening, Mr. Brown being privately engaged, we had a change in the programme which could not have been anticipated by the most ardent minds. A spirit, who has become dearly familiar to us, under the name of "Levi," announced, through the lips of William Pigford, that "Buxton" would take control, and after a short address attempt to give us a few psychological delineations. The address was upon the various spiritual gifts of which man is in possession, but the spirit dwelt more particularly upon the gift of healing. Handkerchiefs and various small articles were then handed to the medium for psychological inspection, and the characters and spirit-surroundings of each individual were so accurately described, that we all, both Spiritualists and non-Spiritualists, felt inexpressibly surprised and gratified. We have reason to be prayerfully thankful in having such a high order of mediumship as that lately displayed in the person of William Pigford. He has stood hard trials, and remained faithful to the Cause, and I hope we shall always return him that sympathy and kindness which he deserves at our hands.—Yours in the cause of truth, W. GAUTREY, I.O.G.T.

Fencehouses, Durham, May 2.

## DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last, Dr. Sexton delivered a discourse at the above rooms, the subject being the "Life and Writings of the late Rev. Dr. Sears," author of "Foregleams of Immortality" and other well-known works. The audience was not large, owing probably to the very unfavourable character of the weather, but all present were greatly interested. On Sunday next, as Dr. Sexton will be at Bradford, the platform will be occupied by Mr. Thomas Shorter, who will deliver a discourse upon "Christianity: the Religion of the Inner Life."

## SPIRITUALISM AT NAPLES.

Mrs. J. W. Jackson has just gone to Naples to fill an educational appointment. She has sent us notes of a seance which she attended. We publish it without further comment than that it furnishes some evidence of the state of Spiritualism and the notions of Spiritualists in that part of Italy.

## "NOTES OF A SEANCE HELD AT THE RESIDENCE OF THE BARONESS CERRAPICA IN NAPLES, APRIL 16TH, 1876."

"The guests found Madame Cerrapica extremely unwell; however, a few magnetic passes restored her sufficiently to conduct the seance as usual. At 8 o'clock p.m. she entered easily into the trance, and remained in that state for two hours and three quarters. During that time fifty-five spirits manifested, showing their distinct idiosyncrasy, and a friend of Signor Damiani, who left this life, in Liverpool, twelve years ago, conversed with him in the French language, the medium being unacquainted with that idiom.

"Of the spirits who manifested, three were in the flesh, and amongst the disincarnated the most noteworthy were: 'Margherita Pusterla,' 'Dionisius' of Syracuse, 'Genserio,' 'Cleopatra,' 'Richard Cœur de Lion,' 'Aladin,' 'Belcadel,' 'Guerrazzi,' 'Manin,' 'Vico,' 'Ainger' (an Irish friend of Signor Damiani who entered the higher state about two years ago); and then 'Abraham,' 'Melchisedek,' 'Jacob,' 'Moses,' 'David,' 'Sennacherib,' 'Eliasher,' 'Jonachim,' 'Judith,' 'Jael,' 'Samuel,' 'David,' and 'Daniel.' 'Mary Magdalene,' 'St. Paul,' 'St. Peter,' and 'St. John.' The Biblical spirits came one after another, before the Nazarene. 'St. John' immediately preceded him, telling us that he came to purify us before receiving the Great Master. Jesus expressed himself as nearly as possible in the following words:—

"You have joined in my name, and I have come amongst you. Dear brethren, how I rejoice to be with those who, like me, delight in the work of spreading spiritual truths. Your number is almost equal to that of my apostles (we were ten besides the medium). Preach and evangelise; but be careful where you sow your seed, lest by throwing it on sterile ground, it should perish. Recollect that my name is never invoked in vain, and whatever spiritual gift you ask in my name of my Heavenly Father, it will be granted. And as I come to renew the covenant between my Father and you, so strengthen the bond of brotherhood amongst yourselves. Now take my blessing, and peace be with you for ever and ever."

"An unhappy spirit, the father of two ladies present, came imploring our prayers to the Great Spirit that was coming (meaning Jesus). When Christ manifested, Signor Damiani commended the unhappy spirit to the Nazarene, who replied, 'Your prayer is granted.' Immediately after Christ left us, this unhappy spirit returned full of joy, telling us of his having been allowed to emerge from darkness."

SCARBOROUGH.—The local *Gazette* reports the first lecture on Spiritualism given in the town, at the Mechanics' Institution, before the Debating Society. Dr. Sexton was lecturer, and was well received. Mr. Turner occupied the chair. The audience was large.

SOUTH SHIELDS.—Mr. J. Keeley, jun., complains that his pastor, the Rev. Mr. Hanson, desiring of him some expression of the views of Spiritualists, and having handed to him a recent number of the *MEDIUM*, the rev. gentleman culls from the paper upwards of a column in *The Baptist*. Mr. Keeley's letter in reply was rejected, of which he complains. For our part, notwithstanding the opposite views and implied dissent of Mr. Hanson, he has inserted the thin end of the wedge by his letter in *The Baptist*, for which we heartily thank him. His censures do not explain away the facts, and the statements which he transcribes will no doubt be the first glimpse of spiritual knowledge to thousands who may read the letter in that paper. We are certain that no Spiritualist could have introduced the question in a more acceptable manner, for where the chink is so narrow, the wedge must be correspondingly thin. We particularly thank Mr. Hanson for his advertisement of this periodical.

## QUARTERLY CONFERENCE OF LANCASHIRE SPIRITUALISTS.

The Fourth Quarterly Conference of the Lancashire District Spiritualists' Committee will be held on Sunday, May 7th, in the Temperance Hall, Grosvenor Street, All Saints, Manchester.

## ORDER OF PROCEEDINGS.

Morning meeting, 10.30, in the following order (Chairman to be appointed):—

1. To receive the report of the general secretary, the position of the work of the committee, and the meetings held during the expired quarter.
2. To receive suggestions as to the best means of carrying on the work in the various represented districts and neighbourhoods.
3. To receive reports from the Conference representatives in the various towns.

Dinner will be provided at 12.30 at Mr. Hargreave's, 164, London Road. Tickets 1s. 6d. each.

Afternoon meeting at 2.30, in the following order:—

1. The election of secretary and general committee.
2. The election of executive from general committee.
3. For general propositions and suggestions.
4. For the proposition of a guarantee fund, to extend over a period of five years, to enable the executive and general committee to further their work in the cause of Spiritualism by holding more meetings, and to the sale and distribution of literature at all meetings held under the committee. As the committee intend holding many open-air meetings during the summer months, a free distribution of pamphlets at the same time would be necessary, and which expense would be covered by the fund.

A collection will be made at the close of each meeting.

Tea will be provided in the Hall at 4.30. Tickets 1s. each.

Public meeting at 6.30, when Mr. Burns of London, managing representative of the Spiritual Institution, will deliver a lecture; subject:—"The Progress of Spiritualism amongst its friends and the public generally." Admission 6d. and 3d.

To the Spiritualists of Lancashire and surrounding counties we extend a cordial invitation. As Manchester is a centre and easy of access, we trust that the Spiritualists throughout all the districts will encourage us by their presence and support. This committee have opened up places during their term of office that were entirely ignorant of Spiritualism and its teachings, and hope by the aid and support of all interested in the spread of the Cause, we may still further be able to carry our meetings to the inquirer and the ignorant.

Trains leave for all parts of Lancashire and surrounding counties as late as 9 p.m. from Salford, Victoria, and London Road.

Tickets for dinner and tea to be had of Mr. Chiswell, 11, Albert St., Sussex Street, Salford, and Mr. Dawson, Back Quay Street, Water St., Manchester.

21, Elliott Street, Rochdale, April 25.

## WEST RIDING CONFERENCE COMMITTEE.

Dear Mr. Editor.—Will you kindly announce in your next issue that the executive committee of the West Riding of Yorkshire Spiritualists are desired to meet at Halifax on Sunday afternoon, May 14, at half-past one o'clock, at the Spiritualist meeting-room, Old County Court House, Union Street, and you will oblige yours truly,

J. LONGBOTTOM, Sec.

## SPIRITUAL WORKERS.

- ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Present address, Bishop's Stortford, Herts; on a tour in the Eastern Counties. Normal speaker and practical experimentalist.
- ALSO, C. P. B., 46, High Holborn, London, W.C. Normal speaker.
- BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.
- BLAND, J. L., 15, Walker's Place, Sykes Street, Hull. Healing medium.
- BURNS, J., 15, Southampton Row, London, W.C. Normal.
- CRISP, W., Greatham, West Hartlepool. Normal.
- HARPER, R., Soho Hill, Birmingham. Normal.
- HENLY, T. L., 5, St. James's Terrace, St. James's Sq., Notting Hill, W. Normal.
- HOUGH, ALLEN, 80, Beaver Street, Oldham. Healing medium.
- MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.
- MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.
- NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.
- QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.
- ROBSON, J. G., 35, Edmund Place, Aldersgate Street, E.C. Trance.
- TINDALL, FREDERICK, 30, Wyndham Street, W. Trance.
- WALLIS, E. W., 18, Spencer Street, Goswell Road, E.C. Trance.
- WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley. Inspirational.

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

## MR. MORSE'S APPOINTMENTS.

- NEWCASTLE-ON-TYNE.—Sunday and Monday, May 7th and 8th. Old Freemasons' Hall, Newgate Street. Sunday at 2.30 and 7 p.m.; Monday at 7.30 p.m. Admission free. Regular monthly engagement.
- HALIFAX.—Saturday, May 13th. Testimonial tea-party in honour of Mrs. Scattergood.
- MANCHESTER.—Sunday, May 14th. Temperance Hall, Grosvenor Street; afternoon at 2.30; evening at 6.30.
- LIVERPOOL.—Sunday, May 21st. Islington Assembly Rooms. Afternoon at 3; evening at 7. Admission free.
- SHEFFIELD.—Monday, May 22nd.
- LONDON.—Thursday, May 25th. Dalston Association, 74, Navarino Road, Dalston, E. 8 p.m.
- JERSEY, C. I.—May 27th to June 1st.
- Societies desirous of engaging Mr. Morse's services are requested to write to him at Warwick Cottage, Old Ford Road, Bow, London, E.

OSSETT.—Mrs. Butterfield will occupy the platform on Sunday, May 21st.



## VACCINATION AT BANBURY.

Banbury has been notoriously the centre of the anti-vaccination agitation from the beginning of the present crusade against blood-poisoning and sowing the seeds of organic disease over the kingdom. The *Banbury Guardian* has aided the cause much by allowing a full and free discussion on this most vital subject, and several members of the Board of Guardians are anti-vaccinators, including at least one local parson, who has rendered good service to the cause. When any are prosecuted they, as a rule, go to prison, and after release are received with all honours, and on a recent occasion a handsome presentation made, and a mass meeting was the result. So heartily have the people taken the matter up that there are some five hundred children at present in and around Banbury whose parents refuse to allow them to be vaccinated. The vaccination officer, not being able to bring the law to bear upon such a multitude (and being afraid, possibly, of his own safety if he moved in the matter), has had a series of questions put to him by the Local Government Board, but feeling himself unable to answer them, or from some other cause, which one can well imagine under the circumstances, he has resigned the unenviable post, and another officer is required to do the dirty work of the doctors in driving up lambs to the slaughter, and thus outheroding Herod. The people of Banbury, however, are determined to make the aspirants to this infinitely worse than Calcraft business feel the degradation attached to the situation of vaccination if possible, and have had posted up in and around the district the following placard:—

"SLAUGHTER OF THE INNOCENTS' COMMITTEE.  
"SLAUGHTERING OFFICER WANTED.

"The doers of the dirty work of the above Committee will, at their meeting to be held at the Palace of Herod, on Innocents' Day, at 11.30, proceed to appoint a slaughtering officer for the Childbury District, comprising eight well-known parishes. The duties are to stick every child in the district with a weapon duly steeped in and imbued with corrupt and poisonous matter, to be utterly devoid of conscience or any feelings of humanity; and if any parents object to their children being so stuck as aforesaid, to hale them before the said Herod or Herods, to be by him or them, legally or illegally, committed to prison with hard labour, and to be then and there fed on skilley and Banbury onions.\* The remuneration will be 1s. 6d. for each successful sticking duly entered, and furnished to, and certified by, the proper officer. The appointment will take effect from Innocents' Day.

"Written applications to be forwarded to me at my office on or before Innocents' Day.

"(By order of the committee), "JUDAS, Clerk.

"Childbury, April, 1876."

The good people of Banbury deserve the greatest praise and honour for the position they have assumed in this agitation against a law which it is well known to all who are competent to think on the matter is a penal act if carried into operation, inasmuch as inoculation is by law made a penal act, and all advanced minds know that vaccination and inoculation are one and the same thing, as revealed by the microscope, and by the products of their respective fermentations outside the body and in the blood, not to speak of the notable percentage of death-rate immediately resulting from the fever and fearful eruptions induced by the operation, which diseases are simply aggravated forms of directly inoculated small-pox.

"LEX ET LUX."

A LADY correspondent suggests that mediums should contribute to a fund to support them in their old age; that Spiritualists should form a fund for the relief of any Spiritualists when injured by persecution; and that the Spiritual Institution should be adequately supported. Many will wish that the principle of fraternity was so well developed as to permit of such beneficent arrangements.

DR. MONCK IN IRELAND.—A private letter gives an account of Dr. Monck's sittings at Newry. Some of the sitters were influenced in an unusual manner:—"The bell and tubes were carried about a little, while all hands were held; table was also floated some inches off the floor. Some time after the circle broke up, the control would not let Dr. Monck put on his overcoat, so we extinguished lights again, when a hand, cross, and star, materialised respectively, each remaining for some minutes in view." The same letter speaks highly of a sitting which a friend, who visited London recently, had with Miss Lottie Fowler.

ROCHDALE.—Mr. Avery reports a gratifying seance held by the "West End Spiritualists" on Sunday week, when Mr. Schofield of Oldham attended. Some sitters were influenced who had not been in a circle before. Those present were much struck with the fact that a gentleman was made to cry most piteously—the large tears running down his cheeks. His brother was made at the same time to laugh inordinately. The influence was then changed, and the laughter was made to cry, and the weeper to laugh. Mr. Schofield was influenced to sing in a pleasing manner. These laughing and weeping phenomena are indicative of development, and show how the spirits often introduce their influence.

HALIFAX.—We had Mr. J. J. Morse here on Sunday, who gave us two excellent discourses in the trance. They were really an intellectual treat, and I believe that all who heard him were exceedingly well pleased. The evening's subject was "Is the Spirituality of Man a Fact?" The control, in a lengthy discourse, traced the spirit-manifestations of the past right away back to the pre-historic ages, and from thence retraced his steps by discussing nearly all the forms of religion that have been developed at various periods of the world's history, of a review of the condition of the religious or spiritual developments of the present, concluding by venturing an opinion upon the future.

SHEFFIELD.—We have had a meeting of a few friends in the committee-room of the Temperance Hall, Townhead Street, the plan adopted being taken from our friends at Halifax, through the kindness of Mr. Steer and Mr. Longbottom. The name we have adopted is the "Sheffield Spiritualist Excelsior Society," our membership subscription to be—for males 6d. per quarter, and females 3d. per quarter. We shall have a committee meeting once a month, and a quarterly meeting of all the members to report the progress; the members to arrange for circles at their own homes, to meet once or twice a week.—W. HARDY, Secretary.

\* Banbury is famous for a particular kind of onion.

## LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Sunday last, April 30th, Mr. John Ainsworth gave the afternoon's address, entitled "Eccentricities of Prayer," in which he pointed out that the best petition to the throne of Heaven was a righteous, sober, and spiritual life on earth, constituted of holy aspirations, pious desires, loving thoughts, and virtuous deeds. He quoted various specimens of prayer (so called) that had been given recently at different "revival" meetings in London, Liverpool, Edinburgh, and many other towns, displaying the utmost ignorance of all the laws of reason, science, philosophy, matter, mind, and spirit.

The evening lecture was delivered by Dr. William Hitchman, on the important national question of "Modern Spiritual Education." He thought that no general lasting progress in the moral and physical improvement of humanity would ever take place until as much scientific attention was paid to the pre-natal stages of human development, and subsequent environments of the children of men, as is now paid to the offspring of other animals, conformably to the laws of universal nature. "Physical education and spiritual education," he said, "cannot be torn asunder, and until mortals allied themselves to angels in deed and in truth, the human race would never think what is true, or do what is right, but remain in the same chaotic condition for ever, man being at present a bungle, a failure, and a mistake, through egregious infringement of the will of God."

## DR. SEXTON'S LECTURE ENGAGEMENTS.

BRADFORD.—May 7. Two lectures in Pullan's Music Hall.

Societies in Lancashire and Yorkshire desirous of securing the services of Dr. Sexton, should write at once. All communications to be addressed to 75, Fleet Street, London, E.C.

"S. P." regrets physical mediums do not sit in the light, as did Mrs. Marshall, and that tests are not more frequently reported.

We are pleased to learn that Miss Chandos has consented to deliver a lecture on the "Scientific Aspects of Small-pox," at Quebec Hall, about the end of May, of which due notice will be given in the MEDIUM.

PROFESSOR WELLS.—The Sheffield papers give long, amusing, and appreciative reports of the phrenological delineations of Mr. Wells during his recent visit to Sheffield.

A NEWCASTLE correspondent remarks that as the medium through whom "Marvellous Psychological Phenomena" have been given will accept no share of the profits of publication, the overplus might be expended by Mr. Barkas in reducing the price of the work to 3s. 6d. to those who could not well afford to pay 5s.

On Sunday, May 14, at half-past seven for eight prompt, Mr. Chandler, trance medium, will hold a seance, assisted by several other mediums, trance and physical. Admission, 6d. each person. We have held meetings for the last six months on Sunday evenings, to which all have been admitted free.—JOHN CHANDLER, 70, Mark Lane, Fenchurch Street, City.

NEW SHILDON.—Mr. T. Brown of Howden-le-Wear has lately been here. His services have not been without good results. We could not obtain a public platform, as all the halls and places for public speaking are closed against us; even private housekeepers are intimidated for having spiritual meetings. We are going on quietly.—G. METCALFE, 1, Mechanic Street, May 1.

PASSED to spirit-life on Wednesday, April 19, after many months of suffering and lingering pain, Mrs. Ralls of Yeovil. She was well known as a Spiritualist and a drawing medium of no mean merit. The remains of our much respected friend were interred on Tuesday, when the Rev. F. R. Young of Swindon officiated. She will be much missed in Yeovil for her goodness and kindness; but her relations know she is not dead, but gone before. She has since been seen and described by a clairvoyante.

MR. BROWN writes:—"There has been much said of late on the necessity of having more normal speakers in the field of Spiritualism. At present there lives an old gentleman in the north who has been for some years a preacher engaged by some party to preach, but lately, the preacher having turned his attention to Spiritualism and expressed himself favourable to it, the religious party have rejected his services, and he is open to lecture on Spiritualism. The gentleman's name and address is, Mr. J. Wilson, Fatfield, County Durham."

THANKS FOR BENEFITS.—Allow me a small space to thank Dr. Monck for kindly sending me the magnetised flannel, from which my wife has derived such great benefit, after suffering two years from a very bad pain in her side. I also feel it my duty to let my fellow-men know the value of Dr. Monck's healing power, from whom they may obtain relief from their sufferings. I am sure he is ever willing to do all the good that lies in his power.—B. W. TAYLOR, Biggs Main, Low Row, Wallsend-on-Tyne, April 20h.

PORTRAIT OF DR. WILLIAM HITCHMAN.—In the eighth volume of "Transactions of the Eclectic Medical Society," of the Empire State of America, of which we have just reason to be proud, there are lectures by Dr. William Hitchman, of Liverpool, England, of the highest order and best quality, with a fine picture of the Doctor himself, a man with intellectual capacity to adorn any profession or station in life, of which there are sufficient indications in the head and face that now phrenologically embellish the work before us, full of natural science and metaphysical learning.—*New Jersey Medical and Surgical Journal*, April, 1876.

WARNING TO SPIRITUALISTS.—We have had complaints reach us from various parts of the country respecting the conduct of a young man of the name of Chapman, who represents himself as a medium. He was in London some time ago, and was regarded by a correspondent as having mediumistic ability, but he was never properly tested. He has been in a great number of places since then, borrowing money, living upon good-natured people, and making improper advances to females. He is apparently about twenty-five years of age, of low stature, stout figure, fair hair, light-coloured eyes, thick lips, and broad features. All who read this should remember the particulars, and when the individual presents himself, serve him as he deserves.



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SUNDAY, MAY 7, Mr. Ashman at Doughty Hall, 14, Bedford Row, at 7.  
 MONDAY, MAY 8, "Star Circle," at 8. Mr. J. Ashman on "Phases of Healing." Admission 1s.

WEDNESDAY, MAY 10, Mr. Herne, at 3. Admission 2s. 6d.

FRIDAY, MAY 12, Miss Eagar, Trance Medium, at 8. Admission, 1s.

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

SATURDAY, MAY 6, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, MAY 7, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.  
 Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, MAY 8, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
 Mr. Williams. See advt.

TUESDAY, MAY 9, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 7. Admission, 2s. 6d.

Mrs. Prichard's Developing Circle for Clairvoyance, at 10, Devonshire Street, Queen Square, W.C., at 8. Admission, 2s. 6d.  
 Miss Baker's Developing Circle, at 87, Inville Road, Walworth, S.E., at 8. Admission 1s.

WEDNESDAY, MAY 10, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.  
 H. Warren, 7, Silburn Park Road, Carlton Road, at 7.40. Admission 1s.  
 21, King Arthur Street, Clifton Road, Peckham, at 8. Admission, 6d.

THURSDAY, MAY 11, Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8. Dalton Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.  
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#### SOUTH LONDON ASSOCIATION OF SPIRITUALISTS. Meetings suspended during change of rooms.

#### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 7, KEIGHLEY, 10.30 a.m. and 8.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley. United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 9.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m. OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

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

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

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

SOUTHERA, at Mrs. Stripe's, 41, Middle Street, at 8.30.

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

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

HECKMONDWIRE, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

BURY, Assembly Room, Cook Street, at 2.30 and 6.30.

TUESDAY, MAY 9, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15

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

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NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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