



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

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**FOURTH QUARTERLY CONFERENCE OF  
 LANCASHIRE SPIRITUALISTS**

HELD AT MANCHESTER, SUNDAY, MAY 7TH.

The work of the recent Conference shows that the Lancashire Spiritualists are thoroughly in earnest. By a wise foresight, the offspring of their devotion to the work, the plan of the day's proceedings was drawn out in advance by those specially impressed to do so.

Leaving London early on Saturday afternoon, we halted a few miles before reaching Manchester, and spent the evening with some of the most active friends. The cursory view of the position presented to us, exhibited a programme which we thought it impossible for any gathering of Spiritualists to successfully consummate in one day. The questions for discussion were not of a sentimental or doctrinal class, which might be denied or assented to without profit, loss, or practical result; but they were vital schemes capable of effecting much good, and involving the expenditure of a considerable sum of money. The field of operations showed a great advance on what was presented in Manchester at the first Conference which we attended, three years ago.\* At that time, the local Spiritualists had no concerted plan of action, and therefore no suggestions for the promotion of the Cause. Reports of progress were strictly confined to private efforts in the spirit-circle, and the battle of dogmas and beliefs occupied the great share of attention. Now, these points of difference have all been sunk—thanks to these preliminary meetings to which we have just alluded; and the Spiritualists of the district are now in a position to go heartily to work without occupying their attention with topics that disintegrate rather than unite.

Accompanied by various members of the Executive Committee, we reached the Grosvenor Street Temperance Hall, Manchester, on Sunday morning about ten o'clock, and found a considerable number of the Committee already assembled, patiently awaiting the commencement of business. The first meeting was that of the Executive, for the purpose of arranging the business of the day, and otherwise preparing for the Public Conference, which was to follow immediately. Soon the hall began to fill, and the cold, gloomy morning was lost in the deep interest which the business of the Conference created in the minds of all, for Sunday's work was wholly of a business character, and to all but earnest Spiritualists would have been intensely tedious. To those who attended, it was quite otherwise, and had it been a concert of exquisite music, the attention and evident pleasure in attending it could not have been greater than was manifested for a long series of hours on Sunday last.

Mr. W. Johnson of Hyde presided, and, in taking the chair, he said it afforded him a high degree of satisfaction when he looked at the work which had been accomplished, and which had put Spiritualism on a footing it had never before occupied. The Committee were in debt, it was true, but he regarded that as a healthy appearance,—one indicating a degree of earnestness which did not shrink from doing work and undertaking responsibilities in addition. He hoped, however, that they would be out of debt that morning, as he could be the subject of no inspiration till that burden was removed. They had met to discuss the best means of spreading the truth, as it was known to each one of them individually. By allow-

ing every man to decide as to what is truth for himself, and permit him to work in his own sphere, helping and receiving help as those around him might be able to co-operate with him, all could be strengthened, and a united effort made to promote views common to all. If, on the other hand, they broke themselves up into parties on minute points of doctrine, they would be no better than the sects around them. He rejoiced, however, in the fact that they accorded perfect freedom, and avoided the rock of sectarian differences, upon which all religious movements had a tendency to split.

The Chairman then alluded to the operations of the Conference Committee in regard to societies, and those already at work in the Cause. The Committee did not operate against societies, but rather with them, by bringing to their aid such assistance as was within their power, and receiving in return help to carry the movement into those places where no Spiritualists at present existed. The Chairman concluded by calling upon the General Secretary to read the Report of the quarter's work.

Mr. J. Sutcliffe, on rising, expressed his regret that he could not give an account so favourable on all points as that presented by him on the previous quarter. He had to remark, however, that the Committee had been fortunate in receiving much gratuitous help from mediums, otherwise the expenses would have been much higher. He then read over in detail the work of the quarter, commenting on the items as he went along. He first recognised the kindness of Mrs. Butterfield in visiting Stockport without remuneration, at which two excellent meetings were held. At Newton Heath a great amount of good had been done, though the meetings were not so successful as could have been wished. At Glossop rather a rough audience had been addressed by Mr. Quarmby, whose utterances were of a high class on the occasion, and carried great weight with them. Mr. Johnson's visit to Hollingwood gave great satisfaction. At Middleton Mr. Quarmby again gave good addresses. The people were anxious for knowledge, and the Secretary regarded Middleton as a good place to visit again. Mr. John Ainsworth of Liverpool gave two lectures at Macclesfield, paying his own expenses, and accepting nothing in return. The visit had produced a good result. At Blackburn Mr. Quarmby had given great satisfaction, and the meeting had resulted in considerable profit to the funds. At the commencement of the quarter the Committee had eightpence in hand, but now they were in arrears £9 10s. 7d. [Elsewhere we give a summary of the financial report, to which we refer the reader for details.]

The next business was to decide how this deficiency was to be made up. The report was well received, and speakers urged the value of the work done, and the opinion that there should be but little difficulty in wiping off the debt. The resolution arrived at at the previous Conference, that the members of Committee should contribute the deficiency, if any, on the quarter's operations, was alluded to; and it was stated that the Executive had resolved that each member of Committee should contribute a sum of not less than 2s. 6d. A motion that the report be accepted by the Conference was proposed and seconded, when Mr. Avery introduced a question as to what had become of the money. The Secretary said he would be glad if the Conference would appoint auditors to go through the accounts, that there might be no ground for dissatisfaction. The Chairman thought it was too late to appoint an auditor for that quarter, but arrangements might be made for the future. He had the greatest confidence in the absolute correctness of the accounts. Mr. Salisbury said, that the

\* It was three years to a day on Sunday last since Mr. Burns held the first district conference at Manchester. On that first occasion the proceedings were of a very different kind from those of Sunday last. A full report was given in the *MEDIUM* at the time.



accounts should be audited for the protection and satisfaction of the officers themselves. Spiritualists were not supposed to be behind in their methods, and he thought on a business point they should be guided by the best methods of procedure. Mr. Salisbury and Mr. Hesketh were proposed as auditors, and, with the general secretary, they retired to go through the accounts.

During their absence the Chairman introduced the work of collecting contributions to cover the arrears. The Hyde Association had handed in 15s. towards that end. He would himself give 10s., and he read out a list of subscriptions, chiefly half-crowns, which in all amounted to £3 10s. He wanted to see the Committee go out of office clear of debt, for unless the operations of the quarter were concluded, it would be impossible for them to form a new committee. Every committee was understood to be responsible for its own operations, and to clear up all its engagements.

Mr. Best suggested that a slip of paper be handed to every person in the room, who should write down upon it what he would give. If that were not enough, the process could be repeated. This proposition was received with a laugh, and was good-naturedly set about. Pieces of paper were handed round; which, when collected in, realised a sum of money over £2. There was yet a considerable deficiency which kept the question of expenses continuously before the Conference, and gave speakers an opportunity for discussing the propriety of the work done during the quarter. Mr. Kershaw complained that the Committee had spent too much money in going to places which did not pay, and had neglected such a place as Rochdale, where there were many Spiritualists, and where meetings would have produced a better return to the funds.

The Chairman showed that the object of the Committee was to introduce Spiritualism into new places, and spread the Cause as widely as possible among those who were entirely ignorant thereof. For instance, in Glossop a deficiency had been incurred, but the meeting had resulted in a lengthy newspaper correspondence, which had permitted the principles of Spiritualism being stated in the fullest manner to a very much larger audience than could have been accommodated by any hall. In one communication, extending to great length, the Rules for the Spirit-Circle had been incorporated, which was itself a triumph, and had effected much more, as a method of circulating views of Spiritualism, than by expending the same money in any other direction. The Committee had not gone to Rochdale because they had not been invited. There was a Visiting Committee, which was at the call of local workers who might require their services. The Chairman explained some of the operations of this Visiting Committee.

Mr. Kershaw said he had heard of a great demand from Rochdale for work to assist the local Spiritualists, and this demand had been introduced to the Committee, but had not been duly recognised.

Mr. Johnson said, he had in Committee mentioned Rochdale and other such towns, but when it was put to the vote, the Executive had given preference to new ground. This did not imply that Rochdale should not be visited in future. Other important places, such as Bury and Bolton, had not been visited during the quarter, and the time and means had not been sufficient to carry out all that the Executive could have desired to accomplish.

Mr. Best thought the Committee were at first constituted to carry Spiritualism into new places, and leave such towns as had Spiritualists to attend to the requirements of the Cause in their own localities.

Mr. Salisbury asked why Rochdale had not been attended to? He felt it had been overlooked. He regarded all places as new places in respect to Spiritualism. There were many Spiritualists and mediums in Rochdale, and they required to be banded together by a mutual sympathy. He spoke of many private circles and meetings which he knew were held, and related an instance in his own house at which five mediums were present. He thought the Lancashire Committee should hold meetings in such places for the purpose of uniting the Spiritualists and bringing them together, and eliminating causes of dissension.

The Chairman, in considering the remarks of Mr. Salisbury, stated that the Lancashire Conference originated in a conversation which he had with Mr. Sutcliffe at the Hayfield picnic last year. A Conference of Spiritualists was suggested between them. Ultimately, correspondence was entered into with Mr. Shepherd, of Bury, and the first Conference was held at that town without any particular object in view. From that beginning the operations of the Committee had started. The work was being done as quickly as circumstances would permit, and possibly Rochdale would be the scene of the next Conference, which would have the effect of concentrating the greatest amount of attention on that important town. He recommended that all differences of the past should be forgotten, and that they should unite to do the best they could for the future. For his own part, he would be glad to visit Rochdale, give his services for a Sunday, and pay his own expenses.

Mr. Howard spoke of the recent revival of Spiritualism in Bury, and that it was through the instrumentality of one who, he thought, would yet be of great use in the Cause.

The General Secretary, Mr. J. Sutcliffe, Rochdale, who had now returned to the Conference, said he was sorry the discussion respecting Rochdale had been introduced in his absence, for a few words from him might have prevented so much time being occupied with the matter. There had been no opposition on his part to the Committee sending speakers to Rochdale. He had advocated the claims of that town, but on occasions when it was proposed to send certain mediums, he had opposed it, knowing that

the persons suggested would not suit the Rochdale people, and would damage the question rather than promote it. For some time he had catered as best he could for the inhabitants of the town by presenting to them phenomena of the kind best adapted to influence them favourably. He had thus brought the matter before clergymen, doctors, magistrates, and others occupying high social positions, and Spiritualism was really in a very different condition now in Rochdale from what it had been. He would co-operate in getting up meetings there at any time, and was now in treaty with a gentleman to occupy the chair at the expected visit of an eminent advocate.

The auditors now presented their report. Mr. Salisbury said they had found all the accounts strictly correct, and everything in beautiful order. Mr. Sutcliffe had afforded them every facility for becoming thoroughly acquainted with the business of the quarter, and he thanked that gentleman for the manner in which the work was conducted and presented on that occasion. He recommended that the report should be passed. Mr. Hesketh spoke in similar terms, and that the thanks of the Conference were due to the General Secretary. The report was then unanimously adopted. A vote of thanks was passed to Mr. Sutcliffe for his services as General Secretary. In support of this motion it was remarked that the Conference knew of no other man who could so well perform the duties of the office.

Mr. Sutcliffe expressed his obligations to the Conference for their compliment. A heavy task had devolved on him, as the basket of correspondence at home would show. The other evening he and Mr. Parsons wrote forty letters. Mr. Parsons had been a most efficient coadjutor. He was glad the business of the quarter had passed off so well, and that the Conference had decided on auditing the accounts. If he deserved anything, he thought it was to be released from further duty at present. He corroborated Mr. Johnson's statement as to the origin of the Conference, saying that he had at first suggested the matter to Mr. Johnson at the Hayfield picnic. He had worked in it from the first, and now he thought the honours should be shared by other men, for he considered it an honour to occupy a position in a movement so valuable and successful as the work of the Lancashire Committee.

A vote of thanks was also accorded to Mr. Parsons, who briefly responded by complimenting Mr. Sutcliffe on the assiduity which he displayed in the work. Mr. Parsons had given his help freely, and hoped he would act in the future as he had in the past.

The Chairman now stated the remaining deficiency in the funds, and asked any members of the Committee who had entered the meeting since that business was before it, to contribute their share.

Mr. Singleton moved that a general collection be made, and Mr. Kershaw suggested that Mr. Johnson take the box, for he knew no man so well adapted for the work. The Chairman at once left his place, and willingly undertook the task, assisted by others. Money was soon heard tumbling joyously into the boxes, and when the contents were summed up it was found that the old Committee were out of debt. The Morning Conference and the labours of the Committee then ended by singing the Doxology.

We have reported the proceedings pretty much as they happened, to show Spiritualists the earnest and good-natured manner in which the Lancashire friends undertake difficulties, and remove them. The Chairman very warmly complimented the Conference on the generosity with which the debt had been cleared off.

#### AFTERNOON CONFERENCE.

In the afternoon the audience was very much enlarged. There was a good attendance of representatives of the Movement from all the towns round to a great distance from Manchester.

Mr. W. Johnson again presided, and said the first business was to elect a General Secretary and Committee of Representatives for the various towns.

Mr. James Sutcliffe, 21, Elliott Street, Rochdale, was re-elected as General Secretary.

Mr. O. Parsons, Rochdale, and Mr. John Hartley, Hyde, were elected as Assistant-Secretaries.

The following gentlemen were then elected to act on the

#### GENERAL COMMITTEE:—

Oldham: Mr. Drinkwater, Mr. Schofield, Mr. Smith, Mr. Taft, Mr. Sykes.

Manchester: Mr. Booth, Mr. Hesketh, Mr. Kelsall, Mr. Aitkin, Mr. Campion.

Salford: Mr. Chiswell, Mr. Dawson, Mr. A. Hall, Mr. R. Buxton.

Macclesfield: Mr. Hammond, Mr. Geo. Rogers.

Alderley Edge: Mr. J. Rogers, Mr. Rutland, Mr. Russell.

Bolton: Mr. Hargreaves, Mr. John Walker, Mr. Thos. Parkinson,

Mr. Ashbury.

Bury: Mr. Singleton, Mr. Ainsworth, Mr. Shepherd.

Hyde, Newton, and Dukinfield: Mr. Hartley, Mr. J. Hough, Mr. York, Mr. Jackson.

Rochdale: Mr. Greenlees, Mr. Langley, Mr. Salisbury.

Leigh: Mr. Furner, Mr. Ward, W. Halliwell.

Heywood and Heapbridge: Mr. Brown, Mr. John Taylor.

Blackburn: Mr. Robinson, Mr. Walsh, Mr. Smith, Mr. J. Pemberton,

Mr. Sharples.

Burnley: Dr. Brown, Mr. Birrell, Mr. Hargreaves.

Congleton: Mr. Beecroft, Mr. Joseph Rogers.

New Mills, Hayfield, and Whaley Bridge: Mr. J. Lithgow, Mr. R. Jackson.

Ashon-under-Lyne: Mr. W. Turner, Mr. W. Avery.

Hollinwood and Newton Heath: Mr. J. Glossop, Mr. Robinson, Mr. Booth.

Shaw: Mr. Bottomley, Mr. Hilton, Mr. Buckley.



Rishton and Church: Mr. G. Ormerod, Mr. Smith, Mr. Benj. Catley, Mr. Marsden.

Waterhead Mill: Mr. B. Cox.

Patricroft and Eccles: Mr. Barlow.

Preston: Mr. E. Foster, Mr. Toulmin.

Middleton and Rhodes: Mr. Brown.

Bacup: Mr. Harrison, Mr. W. H. Lee.

Wigan: Mr. Rigby, Mr. Saxon.

West Houghton: Mr. P. Brindle.

It was considered essential to somewhat augment the number of representatives to certain towns that the surrounding districts might be more efficiently worked.

#### EXECUTIVE COMMITTEE.

Mr. Chiswell, Manchester.

Mr. George Dawson, Salford.

Mr. Singleton, Bury.

Mr. John Rogers, Alderley Edge.

Mr. Salisbury, Rochdale.

Auditors for the ensuing quarter: Mr. Salisbury and Mr. Hesketh.

The work of organisation for the quarter having been accomplished without contention or loss of time, the Chairman called on Mr. Cordingley, Bolton, to move that the General Secretary be instructed by that Conference to write a letter of sympathy to Mr. John Lamont, who was disabled from the effects of the railway accident at Halifax.

Mr. Cordingley said it was not with pleasure, for that term would grate on their feelings, but it was with regret and profound sympathy for the sufferer, that he moved—That the General Secretary write a letter of condolence and sympathy with Mr. John Lamont in his present calamity. He had known him but a short time, but their intercourse had been most pleasant and not to be forgotten.

Mr. R. Fitton seconded the resolution. He had not spoken to Mr. Lamont till the previous Sunday week, but at once recognised him to be at heart a true Spiritualist. He thoroughly accorded with the proposition.

Mr. Kershaw had not met a man so really devoted and affectionate as Mr. John Lamont. He was one of the best workers, and most sympathetic friends in the Movement.

The resolution was carried. A letter was read from Mr. A. Lamont, giving the welcome news that his brother was much better, but had been considerably bruised about the head and spine.

#### THE £500 FUND.

Mr. Hartley moved that it is expedient that a guarantee fund be raised, to carry on the work of Spiritualism in the district.

This was seconded by Mr. Jackson of Newton, Hyde.

The Chairman, in explaining the resolution before the meeting, said a plan had been prepared, and its provisions already published in the MEDIUM. That resolution did not bind the Conference to any distinct plan, but only that it is expedient that some provision be made to sustain the work, and thus avoid the very unpleasant process which had been so well gone through that morning. It was not well to come before the Conference every time with a deficiency. If such were the case, Spiritualists would avoid such meetings, and the whole work would fall to the ground.

The resolution was carried.

Mr. Johnson, from the chair, then read a scheme for raising a guarantee fund, which we will give next week, with the subsequent arrangements of the Executive for its practical realisation.

Having concluded reading, Mr. Johnson proposed that the scheme thus set forth should be adopted as the plan for raising the fund. He said £50 had been already promised, and if the Conference rejected that method, those who approved of it would work it as best they could, and induce as many to help them as possible.

Mr. Hesketh thought it better to provide funds for their work in advance, than have to beg for them afterwards.

Mr. G. Dawson seconded the proposition that the plan that had been read be adopted by the Conference. If it would enable the Committee to hold free meetings, or reduce the price of admission, it would be acceptable. There would soon be less curiosity to see a trance-medium on the platform, and the inducement to attend the meetings would not be so great. Their object was to bring the people within hearing of the truth.

Mr. Sharples said at Blackburn Spiritualists only attended the lectures to which admission was charged. He approved of the plan of voluntary collections at such meetings.

The Chairman said the Executive had these considerations in view, but when poor men undertook responsibilities, they naturally wished for the best means of raising the necessary funds to discharge their liabilities.

Mr. Rowcroft was of opinion that unless some returns were obtained from the meetings, the money provided by the fund would not go far. There were many places that had not yet been visited, and if these had been worked, the quarter's expenses would have been much above the estimate provided for. He thought a charge for admission better than a collection, and would afford the Executive additional resources to carry on their work.

Mr. Kershaw thought the feelings of the people in the various places should guide the Executive in adopting methods of working the meetings.

The Chairman did not recommend that the system of charge should be abandoned, or that collections should be the rule. The Executive would be guided by circumstances in these matters, and endeavour to meet the requirements of all places.

The scheme for raising the £500 Fund, read from the chair, was adopted by the Conference.

A general camp meeting for the district was appointed to be held on some Sunday at Hollinworth Lake, at the latter end of June or beginning of July.

#### NEWSPAPER CORRESPONDENTS.

To watch over the attitude of the newspapers, reply to attacks from correspondents, and defend the cause in the newspapers generally, the following gentlemen were elected to act as correspondents to the newspapers:—

Mr. Ogden, Hyde.

Mr. Lithgow, Hayfield.

Mr. Hartley, Hyde.

Mr. D. Cordingley, Bolton.

Mr. E. Foster, Preston.

Mr. J. Ainsworth, Liverpool.

Mr. J. Walker, Bolton.

Mr. Samuel Pride, Coniston.

Mr. Brown, Heywood.

A proposal that a picnic should be held on some Saturday afternoon during the quarter was carried. The time and place were left with the Executive.

A vote of thanks was passed to the Committee for their services during the quarter.

It was resolved that the next Conference be held at Rochdale, on Sunday, August 6th.

A collection was taken up towards the expenses of the Conferences.

Between the services, a large party sat down to dinner at the dining establishment of Mr. Harrgreaves, London Road. In the evening a large tea-meeting was held in the hall.

In the evening Mr. J. Burns of London delivered a lecture. His condition of health was a strange commentary on the recommendations given in his lecture. During the week he had been exhausted physically and distracted mentally, that the external arrangements of his work might be sustained, and after inadequate rest and reporting all day in a hard business meeting, he, scarcely able to stand, was expected to act in the responsible position of one who has to direct men's minds in the most important of all questions. Physical debility somewhat marred the delivery of a lecture of which the following is an outline, the discourse having lasted upwards of an hour:—

#### THE PROGRESS OF SPIRITUALISM AMONGST ITS FRIENDS AND THE PUBLIC GENERALLY.

Mr. Fitton conducted the service. Mr. Danby read the 37th Psalm. Mr. Jackson, under influence, delivered an appropriate invocation and benediction.

Mr. Burns introduced his discourse by reading the following verses:—

"And the spirits of the prophets are subject to the prophets."

"And God hath set some in the church. First, apostles; secondarily, prophets; thirdly, teachers. After that miracles, then gifts of healings, helps, governments, diversities of tongues."

"Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles?"

"Have all the gifts of healing? Do all speak with tongues? Do all interpret?"

"But covet earnestly the best gifts: and yet I show you a more excellent way."

Spirit is the universal existence that underlies all experiences, and Spiritualism must be the most universal of all subjects that can occupy human attention. In the minor investigations of the mind a man may devote himself so entirely to his subject as to lose sight of every other consideration, and not only become a monomaniac in mind, but destroy the health of his body, and pay but slight regard to moral principle. This is impossible in Spiritualism, which is a knowledge of the manifestation of spirit, an insight into the laws of spirit action, an understanding of the relations between this life and the next. Spiritualism means religion in the highest sense—the salvation of the immortal soul, with an everlasting salvation. This view of Spiritualism is not only a question which takes a man out of himself as far as he can possibly get, but it also takes him *within* himself as deeply as can be penetrated. It opens up relations which he sustains to the whole universe of existence around him, and it points out duties which cover the whole of his individual conduct. Seeing that Spiritualism is such an immense subject, not only in its external grasp, but fraught with such momentous consequences to the Spiritualist himself, it behoves us to pause occasionally, and to ask ourselves what we mean by our Spiritualism, and whether we are taking the very best steps to attain the ends towards which we have set our face.

We all suppose in a vague manner that we are labouring for the Cause of Spiritualism, by which we may be supposed to mean that we are working in unison with that great principle of causation emanating from the spirit-world. We know that Spiritualism has not been an invention of man. It has come to those who had no notion of its effects or conditions, and who were not looking for it. In its impression upon the human sphere it has caused a corresponding activity in the minds of men, and action in their enterprises; hence we have had in the world these twenty-eight years that which has been called the "Spiritual Movement." This movement, in its external features, is wholly human; it is the particular form of action which human beings take up as the result of the spiritual influence which operates upon them. The cause is spiritual, though the movement is human. The term "cause," therefore, implies spirit and the object which spirit has in view; the movement is mundane, and is modified by the peculiar mind through which it is manifested. Let us keep these things clearly in mind because if we attach too much importance to the "movement," we thereby put ourselves under the leadership and guidance of a not necessarily progressive humanity, but probably of ignorant, unenlightened, and selfish humanity. We must distinguish between the "movement" and the



"cause," and know that, whilst we are the servants and instruments of the spirit-world, we are not the playthings of intriguing and ambitious individuals.

We shall now proceed to take a short review of the relations between the Cause and the Movement which has been correspondingly effected. The first thing that the inhabitants of the spirit-world did was to use those instrumentalities that presented themselves, in order that they might enforce a recognition of spiritual phenomena on the part of mankind.

This work has hitherto for the most part occupied the attention of Spiritualists. Our great battle has been to get society to recognise the genuineness or the real existence of the phenomena. Editors of magazines and speakers have not quarrelled so much with theologians and scientists as to the cause of the phenomena, as they have insisted upon their recognition of them as facts. It has often been said that a clergyman, in attributing the phenomena to the Devil, is really on the side of Spiritualism; and in like manner, when the scientist regards them as due to some undiscovered force, he too is on our side, as having recognised the existence of the facts. To the end of impressing society with the fact that spiritual manifestations do occur, we have formed our various seances, have invited our neighbours and the public to come in and witness tables tilt and communicate intelligent answers, and to learn that spirits do materialise hands and touch us, and that they do get up organs of speech and address us in the direct voice, that they do materialise themselves in the form of a body, and exhibit themselves to the spectators. This is the great work that has been going on hitherto, and it has been performed in such a manner as in many cases to give abundant satisfaction to the investigator as to the origin of the manifestations. The various exhibitions of mediumship have been towards this end. The Davenport Brothers' work, and the public seances held in London and elsewhere, have had the effect of attracting public attention, and of making people think that, after all, "there is something in Spiritualism." On the platform, lectures have been given by normal speakers and by trance-mediums. Books and periodicals have been published, and much useful information disseminated. It has not been intended by these agencies to make people, in the fullest sense of the term, Spiritualists, so much as to show that there is a means of establishing conditions whereby these phenomena may be obtained and studied.

When we take up the current and most popular form of literature on the subject, namely, the hymn-papers which have been printed for the meetings held by the Lancashire Conference Committee of Spiritualists—we find that their gospel to the public is to instruct them how to reach that position in which the independent investigation of spiritual phenomena may be placed within their grasp. Now, when a man has become convinced of the phenomena of Spiritualism, he is supposed to be a Spiritualist. The definition of the term "Spiritualist," however, is exceedingly vague, and hence there is a tendency to make it include a great many people who have no right to the designation.

Spiritualism has been hitherto extremely liberal and democratic, and has laboured under a total want of perception how to sort out humanity into their proper relationships. It has failed also in arranging its circles in such a way as to achieve results of the highest kind. But in order to get a thorough knowledge of the phenomena, and to know they are absolutely spiritual, and in how far they are so, we must have recourse to a process of investigation other than the promiscuous circles and public exhibitions that have been in vogue hitherto. Hence, we approve of the mode adopted by Mr. William Crookes, F.R.S., the eminent scientist, who, in the first instance, attended seances with a great many mediums, and arrived at the fact that there was "something in Spiritualism." He then commenced the investigation in his own laboratory, and endeavoured to become related as sympathetically as possible with the mediumistic process, placing himself as near to the manifestation of the phenomena as it is possible for a third person, so to speak, to come. By suitable apparatus he tested the genuineness of those phenomena consisting of mechanical movements, and by personal observation identified the distinct individuality of the materialised spirit-form. The results of all this research have been good, and although there is no direct recognition of the spiritual hypothesis so-called, Mr. Crookes having presumably failed to receive tests from deceased persons whom he knew in earth-life, yet he says in one passage of his book that the spirit "Katie King," materialised in his own house under the auspices of his own family, and recounted the experiences of her earth-life. At page 110, "Researches in the Phenomena of Spiritualism," Mr. Crookes says, "But photography is as inadequate to depict the perfect beauty of 'Katie's' face, as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance, but how can it reproduce the brilliant purity of her complexion or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her and was amusing them by recounting anecdotes of her adventures in India." This is a logical acceptance of the hypothesis that departed spirits are the cause of the phenomena, at least in the particular cases cited.

Now, we shall never understand the phenomena of Spiritualism until we know something of the way in which spirit manifests itself through the human organisation in every-day life. It has been supposed that scientific men, such as Mr. Crookes, Mr. Wallace, Professor Tyndall, or Huxley, can throw light on the subject of Spiritualism, but the fact is that even the most learned of scientific men have not been able to explain the matter in the slightest degree. Professor Hare of America is the only person of his class who has been useful in this way, and, in arriving at his conclusions, he did so more from the standpoint of the Spiritualist than that of the scientist. Mechanically speaking, his work is extremely ingenious, but it does not aim at anything particular in the way of arriving at the science of Spiritualism.

Andrew Jackson Davis has done something towards arriving at a science of Spiritualism, and so has Hudson Tuttle. These men have begun the work on the right plane, and Hudson Tuttle's "Arcana of Spiritualism" is undoubtedly the most scientific and comprehensive work on the subject. Spiritualism has to come down to materialism as its basis, and we must begin to study spirit-action from a knowledge of the manifestation of spirit as it is nearest to us, within us, and all

around us. But this investigation of Spiritualism cannot be undertaken so appropriately by the chemist, natural philosopher, physicist, or even by the physiologist, as by the biologist—the man who attempts to study life in its ordinary manifestations. This is a subject upon which humanity is at present profoundly ignorant. If you follow carefully the transactions of the British Association for the advancement of science, you will find there is a section entitled "Biology." Examine this department ever so thoroughly and you will derive but little information as to the laws through which mind manifests itself, and mind as a cause acting through organisation does not seem to have been as yet discovered by scientific men. We, as Spiritualists, believe that we have really discovered the cause of mental phenomena—that which operates through organisation as an instrument—and hence we have attained the basis of a new science—that of Spiritualism—which supplements, and indeed supersedes, the crude ideas known as biology, and which will explain the relations between spirit and matter. Just in so far as we do understand these relations between spirit and matter will we be able to condition our mediums properly for the receipt of communications from the spirit-world. It may be asked, how are we to attain to this new science—who is to be our teacher? The elements necessary lie all around us, and we have only to open our eyes and endeavour to understand them.

We must do on this new plane of investigation as mankind has done in other departments of nature. By a certain process of life and conduct, of training and education, we can make the ignorant boy an intellectual man. This result is only possible in certain conditions of society. Go amongst savages and barbarians, and the half-civilised of the present day; look back into the highest conditions of society of a few centuries ago, and nowhere will be found that form of technical education so frequently illustrated in our engineering and other industrial establishments. In these states of society there is not to be found the man who can practically realise the power of the human mind as illustrated in the construction and control of the locomotive engine.

How has this particular form or development been brought about? By training the mind through successive generations to observe the laws which govern the form of matter employed. New exercises beget new aptitudes, and these again modify brain and organisation till the acquired mental powers become materialised, so to speak, and we have to that extent a new race of human beings. We Spiritualists are beginning to explore the subtle agencies which underlie the organisation—which combine mind with matter. We are looking for the elements of the science of Spiritualism. But we shall not, however, get it from the schools of science already existing, but from those students who can trace the human body in its normal relationship to spirit.

You will doubtless think this is a far-fetched piece of investigation, and that you will have to wait a long time before anyone can make much progress therein. If you think so, you are mistaken. A special investigator is not necessarily fully acquainted with all departments of mental enterprise. All education, in so far as it develops the normal powers of the mind, and enables the man to use them, is good; but when a man burdens himself with assumed facts and untried theories, his education becomes an impediment to the acquisition of new truths, and his aptitudes may be developed in the wrong direction. I have met many men and women who knew a great deal of the laws of Spiritualism, and yet who knew but little of many things that educated people, so-called, are acquainted with; and we find many of the educated woefully ignorant of Spiritualism. The external intellect may be loaded with conventional requirements, and yet the mind may be blind to truth, and incapable of perceiving new facts. To collect spiritual facts and investigate spiritual laws requires special qualifications, as in the case of the musician or artist, and these qualifications are natural endowments, not the gifts of schools. All the material science in the world could not arrange a successful spirit-circle, but the clairvoyant, or spirit-seer, who sits in the circle, knows exactly how it should be arranged to ensure success. The person who can see spirits, describe them, and who understands the relations of the various degrees of spiritual development, is an adept in that kind of science which we want for the purpose of establishing the laws of spirit-communion; and the kind of education required is that which develops the psychical powers to the highest degree, in harmony with the understanding, and an adequate knowledge of the usual material conditions of existence.

How shall we attain to this? By paying more attention to our own requirements in the work of Spiritualism, and caring less for the public. We have done too much for a thankless, indiscriminating public. We have thrown the door open to our seances, and dragged in, sometimes by force almost, doctors, clergymen, lawyers, bankers, Members of Parliament, &c., to convince them of spiritual phenomena. Now, we ought to have asked ourselves, before inviting these people, How much do we really know of these spiritual phenomena, and of the laws which govern them? We have, in truth, in these matters been very great fools. But what are we to do? Let us form circles for personal instruction, for personal investigation. There are two methods of investigation. There is that sort which has been carried out in the best possible manner by Mr. Crookes; but Crookes knows nothing more of Spiritualism as a science than you do; nay, less than you do, if you have clairvoyant power. He has simply determined, beyond dispute, that the phenomena are genuine. Further knowledge is not to be obtained in his school—it is to be got alone in the spirit-circle. The reason why this knowledge is not so general as it should be, is because we have not been looking for it. "The spirits of the prophets are subject to the prophets," and if you, as prophets and apostles of Spiritualism, will go on looking for the amusing and demonstrative side of Spiritualism, in order to please the outside world, you must not be disappointed if you never rise far above the level of popular ignorance.

What, then, have we to do as Spiritualists? We have got to form spirit-circles, and not "shows." It is all very well to have a department of that kind, and I will tell you how to sustain it. Keep special circles and sitters apart for investigation. There are new people—crude people—admitted every week to spiritualistic circles on the present system, and the medium and regular sitters are therefore surrounded by a gross unprogressed sphere. These people are delighted at witnessing physical manifestations of the elementary sort, for it convinces them of the fact. This kind of milk suits their mental palate; they could not digest the more solid food of spiritual truth. Well, let them nourish



themselves upon this, they will find by-and-by they require something better. But what have we as a body of Spiritualists to offer them in advance? If you keep your child on pap, it will never grow into a man; if you keep it lingering in the alphabet class, it will never become a scholar. As Spiritualists we have not got beyond our A B C. We require, therefore, to allow the new people to pursue their initial forms of investigation; but if we intend to better ourselves and assist them, we have got to prepare the way by opening an avenue further into the subject, and inviting them to come along with us.

The foregoing is only a small portion of Mr. Burns's lecture. The remainder will be given next week.

Dr. Mack and Mrs. Kimball, accompanied by Miss Stafford, we understand, arrived in Manchester on Saturday evening. We met them on Sunday morning at the Hall, but the conditions were too unfavourable to permit Dr. Mack hazarding the attempt to heal there. Mrs. Kimball was indisposed, and retired to her apartments at the hotel. We were besieged with inquiries during the day for both Mrs. Kimball and Dr. Mack. Their peculiar gifts were in great request. We had to explain to the meeting that the Doctor found the hall so psychically filthy that the only service he could do there was to use a broom and water and clean it well down.

We alluded to the pestilential state of this room in a previous report, when we visited Manchester, and now, we are sorry to say, it is even in a worse condition, not having been touched since then. We would encourage the owner in his duties by offering him a donation of ten shillings every time we use the hall, if he will make an effort to have it cleaned, and keep it in a proper condition for the operations of the sensitive brain. Such a hall is a disgrace to modern civilisation. The malarious odours coming off from the basement, where sanitary requirements seem to be defied, are sufficient to poison the atmosphere even beyond the building; but when it is considered that for years the walls of the place have not been touched, but are encrusted with dust and other deposits, it can be conceived how impossible it is to give expression fluently to high spiritual truths in such a filthy den. Such a place is a disgrace to the Temperance cause. We should not wonder if the property is in the hands of some committee, and if so it is another illustration of the misdirection which results when a proper responsible individual is not at the head of affairs. The sanitary authorities should see to the health of the hall-keeper and his family.

Mr. Willie Eglinton arrived on Sunday evening, and we introduced him to the audience. He was immediately surrounded by inquirers.

We called on Mr. H. Pitman, and found him reading proofs of his second number of "Prison Thoughts on Vaccination." His imprisonment has been a great gain to the cause for which he suffered. He has received an immense quantity of correspondence, and has printed 15,000 of his little tract. Those who have not yet seen this publication should lose no time in obtaining it. The announcements respecting it may be found among our advertisements. We devoted Monday to the practice of phrenology, and arrived in London shortly before midnight.

#### TO THE ADMIRERS OF ANDREW JACKSON DAVIS.

To the Editor.—Dear Sir,—Availing myself of the privilege of the initiative from that just published invaluable but anonymous American work, "Art Magic," but whose revealed clavis, so conclusively and exhaustively elaborated therein, was perceived and embodied in my little brochure of 1870, in the introduction—viz.: "All sorts of magic, sorcery, witchcraft, enchantments, necromancy, oracles, and divinations of the ancients, to the spiritual manifestations, and the sciences of mesmerism, electro-biology, and clairvoyance of modern days, may be attributed to, and ranked along with, the direct or indirect effects of the power of odic, human, and spiritual magnetisms." (Render unto Caesar the things, &c.)

It is with great grief that I learn that the temporal phase of the life of Andrew Jackson Davis, that truly inspired, but misunderstood and unsympathised with, herald of the most rational and philosophical system of progressive thought extant, "The Harmonical Philosophy,"—a man whose like we shall never see again,—should be the fitting cause for the anxiety of his admirers and friends; and I do most sincerely hope, if only in justice to myself, from the profound respect with which I regard his writings, that, should the pecuniary scheme incidentally introduced at the Halifax Convention of Spiritualists ultimate in a practical form for permanently augmenting the income of that devoted champion of truth, I shall be privileged in being permitted to subscribe a week's wages for promoting so eminently a philanthropic object. Enclosing name and address for mutual confidence,—I am, yours respectfully,

ONE OF THE FIVE HUNDRED.

#### ASSOCIATION FOR THE SEARCH AND PROMOTION OF TRUTH.

To the Editor.—Dear Sir,—I beg to thank you, on behalf of the Association for the Search and Promotion of Truth, for inserting in your issue of the MEDIUM of the 28th ult. a notice of the inquiry into Spiritualism which the association is now conducting.

Permit me to correct one slight inaccuracy, in case any of your readers may desire to communicate with me in regard to the investigation; my address is 18, not 8, Silchester Road. We shall be most happy to receive any information which may further the object we have in view, viz.: to discover if Spiritualism is a revelation.—I am, Sir, yours truly,  
18, Silchester Road, Notting Hill, JOHN FOULGER,  
May 4th. Secretary.

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. ASHMAN AT DOUGHTY HALL.

The meeting of Sunday last merged into one of those pleasant gatherings that may almost be termed an "At Home" at Doughty Hall. In the first place, the speaker, Mr. J. Ashman, of the Psychopathic Institution, was well-known; in the second place, the subject, "Six Years' Experience in Psychopathic Healing," was one to awaken a personal interest in every mind; in the third place the style and manner of the speaker were such as to make everyone feel quite at ease to enter into conversation with him on various points adduced; and in the last place, the practical illustration of the healing gift, by exercising his power on those present, brought him into thorough rapport with the audience.

Mr. Ashman made some preliminary observations on disease generally, its causes and cure. It was a singular circumstance that with all the advance of civilisation and knowledge, the primary causes of disease should still remain a puzzle. That there should be no fewer than six hundred diseases to which the human frame is still subject, said little for all the efforts that the leading profession among civilised communities had put forth to stem their progress. And it was a startling fact that out of these six hundred diseases four hundred were unknown in savage life. Civilisation, then, had brought in its train liabilities to many disorders, with which the intellect of man did not seem to be competent to cope. It could not be said that the subject had not received ample attention, for in every enlightened nation were there not medical schools, hospitals, and colleges of surgeons and physicians, for the sole prosecution of this department of knowledge? There had arisen, in fact, a distinct profession, a learned profession—the Medical Faculty—not only looked up to by all classes with honour and respect, but protected by the Legislature. Yet with all the intellect which had been employed (and there were, indeed, great minds among them, as medical literature sufficiently testified), what had been done to eradicate disease from mankind? Where is the disease that can be said to have been extirpated from society by medical treatment alone? It was well known that the types of diseases changed from time to time—that disorders which once swept away the human race in vast scourges have assumed a milder type; but this has arisen, not as a consequence of medical art and science, but as the result of changes in racial and other conditions. To meet diseases as they arise with measures that may only alleviate their severity is not going to the root of the matter; and though it may be admitted that suffering may be diminished by a temporising with the great foe, the human race is little the better for all the conclaves of medical science that are the boast of modern civilisation. How was this? It could only arise from some radical misconception of the organism to be treated. Do medical men rightly comprehend the true nature of man? If man's essential spiritual nature be left out of the question, and all those transformations of bodily tissues called disease are referred alone to material changes, but little advance is likely to be made, for the active source is ignored. We must then fall back upon man as a being with a soul, an all-pervading, all-essential spirit, temporarily in an embodied state. Man must be treated according to his twofold nature—in his bodily organisation, as an epitome of the universe, guided and controlled by intelligence, spirit.

It was the right understanding of man's true nature that crowned the efforts of Dr. Newton with such success. When he appeared in this country six years ago, it may almost be said that a new idea was born among us, viz.:—that diseases could be cured and eradicated by soul-force. And this idea, worked out practically, is destined to effect a total reformation in medical science. Disease was either a lack of true material in the body for the soul to act upon, or it arose from an excess of material which the soul failed, without external aid, to get rid of. In either case, a reinforcement of soul-power was required, and that constituted the chief feature of his daily practice. He would not go into detail upon the electric, magnetic, and psychic forces of the human system, nor would he stay to point out the difference between the electric force generated in a galvanic battery and that which arose in the human battery. It was sufficient that he believed all persons possessed in some degree that power within that would enable them to administer to the needs of others. Some, from peculiarities of organisation, were endowed with the power in a high degree, and these were usually known as healers. That high endowment he had discovered in himself six years ago, on the visit of Dr. Newton to this country, and to no man living was he more indebted than to him, for he had been the means of calling out a power that he hoped qualified him for much useful work in the world. For six years he had been engaged in the work of healing, which every day, instead of exhausting his power, increased it. It was supposed by some that the exercise of the power must prove exhaustive, seeing that the healer's vitality is transferred to others. But this was erroneous, for the more it was exercised—judiciously of course—the stronger it became.

During those six years a large number of cases had come under his notice, very many of these of that intractable nature which were the despair of the doctors. He had had to do battle with scrofula in its many forms. But his experience, widely different from that of ordinary practitioners, was that it readily yielded to the treatment. Why? Because it arises from a lack of vitality, and when the new vital magnetic forces are driven in, as it were, the whole system is changed from a state of stagnation to healthful activity. It was the same with certain forms of paralysis. All that was needed was the infusion of vitality, which no medicine of itself could do. He had had a lady patient under his care, eighty-seven years of age, who, when she was first brought to him, was



unable to walk. After psychopathic treatment, her youth seemed almost to return to her, for she became as nimble and active as many of her younger years. Taken especially in its incipient stages, certain cure may be predicted, of which he could quote numerous examples. In all affections arising from disturbance of the nervous system, the treatment had proved pre-eminent, and the reason thereof was not far to see. The causes of nervous derangement in modern society were almost infinite, and it was not to be disputed that these, in a very large proportion, if not mainly, sprang from mental causes, and the brain-strain of life. Man's emotional life wore out his bodily nerves; and what so rational and restorative as vital force itself? Better this than all the tonics of the shops. For the elimination of poisonous deposits in the system, the treatment was equally efficacious. In all rheumatic and gouty affections the method was supreme. Cases of intense suffering, that would yield to no known process, readily succumb before this higher and irresistible force. A gentleman suffering from gout, as the patient thought, in the heart, had consulted him. He began by treating his great toe, much to the gentleman's astonishment. But the circulation was fully restored in the extremity, and after seven applications of the force, he left for his home in the country, perfectly cured. Another gentleman, among the "upper ten thousand," had suffered for six years from a gradually increasing weakness in the legs, the result of deposits around the vessels from free living, &c. The best doctors at his command could not cure him, and there was the prospect before him of soon being off his legs. Upon taking him in hand, the leg became smaller, to his great alarm; but upon explanation that the poisonous deposits that had accumulated there must be removed before power could be restored, he quietly submitted. These removed, the disease left him; his power of locomotion returned; he could renew his visits to the parks in the morning, and to the theatre in the evening. A patient leaning on his crutches had come to him, suffering from symptoms which no doctor could understand. For eight years he had been unable either to rise from his chair or to sit down without a most excruciating cracking, as it were, of the muscles. Utterly sceptical as to any cure, he yet placed himself under our care, and after only a few treatments of the simplest kind, passes, manipulations, &c., he threw away his crutches, and walked as a man should do. Palpitation of the heart is also very amenable to the treatment, and often very rapidly. A gentleman had been suffering intensely for fifteen days, and had spent as many pounds to get relief from it, but could find none. In twenty minutes he was perfectly cured by this process. So with disorders of the digestive, respiratory, secretory, and excretory organs generally.

"But," say some, "Ah! what can you do with a raging fever? How will you succeed with burning inflammation?" Well,—soul-force has perfect command over temperature and its causes. If there be burning heat, it can reduce it; if there be too little, it can supply it. In doing either the one or the other, it arrests those morbid changes on which the fever or inflammation may depend. This has been witnessed in hundreds of cases. "Ah!" say others, "it won't manufacture a good arm or leg—it's of no use in surgery." Stay awhile. It won't produce a new hand or foot from an amputated stump; but it will most certainly promote the healthy granulation of wounds, whether caused by accident or by the surgeon's knife. A naturally low healing power may be converted into one that shall throw out healthy tissues; so that it is not useless in surgery. Atrophied limbs, by the restoration to them of vital power, may resume their normal size and form; so that the reproach that the process cannot manufacture an arm or leg is scarcely true. It is, in fact, a creative power, for it controls those forces which promote growth of tissue. Let it be understood that the soul-force which we claim as the great remedial power, holds supreme government over the nervous system and the circulation, and every intelligent observer will see that it holds the key to the entire physical system of man. No derangement of that system can there be but in some degree is amenable to its influence. Seeing that it is free from the weighty objections that lie against all ordinary or extraordinary forms of treatment, it is at least deserving consideration; and when, further, it is a mode of treatment that needs no medical schools and colleges for its acquirement, but may be practised by every fireside, it should meet with a ready acceptance; and when, moreover, it is the bringing down to this lower plane of the pure forces of spirit-life to chase away the ills of humanity, in place of loathsome drugs, it should be regarded and treasured as a divine gift.

Mr. Ashman, at Mr. Linton's suggestion, offered to give practical illustrations of the process by treating any in the audience who might be suffering from painful affections of any kind.

A gentleman advanced to the front who had suffered for two years from gout, but the pain at that moment was not very severe. On moving the arm, the bones seemed to grate against each other, and there was a lack of synovial fluid in the joints. Mr. Ashman placed his hands on the affected parts, the great warmth of which was at once recognised; still more so when he breathed upon the part, the influence seeming to penetrate the entire joint. Although, as Mr. Ashman explained, a repetition of the treatment would be needed, there not being sufficient vitality to carry on the remedial work of nature, yet the gentleman declared himself freer from pain, and could move his limb more freely. At the close of the service the gentleman volunteered a statement to Mr. Linton that he was indeed very greatly relieved, and that the curative influence seemed to continue its operation.

Excepting a lady suffering from morning palpitations of the

heart, but who did not undergo special treatment, the healthy condition of the audience seemed so satisfactory that none came forward to be treated.

Mr. Barber made a few apposite remarks on the habits of living as productive of disease.

Miss Chandos, upon invitation, observed that when ordinary medical men are applied to in cases of illness, they give the most positive assurances, "We will heal you." But do they do so? They physic their patients; *ad nauseam*, but do they heal and cure? Doctors boast that they can remove and eradicate disease; yet hereditary diseases are still among us, and are as rife now, if not more so, as they were hundreds of years ago. How comes it that medical science has not relieved humanity of any of its ills? In all morbid action, the law is that Nature should throw it off: for this she struggles and strives. A healer like Mr. Ashman helps Nature in this excretory process; but the allopathic doctor with his drugs throws it back again. This is a positive cruelty to mankind, apart from its absurdity. Take an example: neuralgia is caused by the presence of iron in the system forcing its way out. That excretory process is assisted by the psychopathic and similar treatment, and the disease, with its pain, is removed. But the drug-doctor prescribes iron again, and thus the disease, instead of being eliminated, is perpetuated in the system. It is so with other cases, and thus, instead of being the real alleviators of human sufferings, the practice of ordinary medical men tends rather to make it permanent in our midst. If nature is allowed to take her own course, aided perhaps by a little abstinence from food, and by attention to natural laws, a patient will either stay where he is or get better. The true method of all cure is to aid Nature in her work. That is the duty in relation to disease. And there is as much sin in omitting that duty as in committing a crime.

#### THE EFFECTS OF DISEASE IN SPIRIT-LIFE.

To the Editor.—Dear Sir,—I read in a recent issue of your paper that Miss Blinkhorn's control, while giving an address on healing, spoke as follows:—"Many come groaning and limping to the other side to be cured, and some have to wait, not only years, but even for ages, for someone (the right one for their case) to put them into the pool of healing waters." I remember noticing a short time since that one of Mrs. Kimball's controls spoke of the spirits of some who had died of consumption painfully affecting a certain lady in this life with similar symptoms. Is it possible that we have vainly flattered ourselves that the diseases which flesh is heir to will pass away with death? Are we still liable to suffer perhaps "for ages" from diseases of the spiritual body? This is not a very consoling prospect for the suffering here! I trust, for the sake of many who can hardly read these passages without anxiety, that something may be said or elicited from the spirits to set such minds at rest, or, if so it must be, to prepare them for the possibilities of the future.—Faithfully yours,

"A CONSTANT READER."

April 25.

[When it is considered that all diseases, and, indeed, every phenomenal change in the outer organisation, proceeds primarily from the soul or inner man, modified in its manifestation by external conditions, it need not be wondered at that diseases survive the change of death. It has, from the commencement of spirit-communion, been abundantly apparent that spirits possess those individual characteristics peculiar to mortals, and strength or impotence, health or disease, morality or impurity, wisdom or ignorance, have been unfailing features. Should death at once wipe away all weakness and tendency to suffering and aberration, the individuality would be wiped out; and if such changes were possible, then others might also take place, and there would be a complete transformation of character, which would render the manifestation of identity impossible. Our correspondent's distress of mind on the subject named by him is a remnant of the old theological teaching, which represents the soul as being entirely transformed by a redemptive process called salvation, and there is truth in the speculation. As on earth, so in the spirit-world, there are spiritual agents and powers which can so effectually alter the conditions of the individual, that health takes the place of disease, and strength triumphs over weakness. Our healers act in this way. They do not operate on the physical structure mechanically, but, by the introduction of the necessary fluids into the nerve-currents themselves, actuate the organism from the spiritual side, and modify the more external conditions by that which operates thereon from within. That there is such a power possessed by spirit when conditioned by the necessary form of organism, is one of the oldest postulates in theology. The now popular myth of Christ the Saviour is a form of that fact setting forth, as it does, the existence of a supreme spiritual principle capable of operating universally throughout all spheres, and effecting on all those who come *en rapport* therewith a complete salvation from all ills which may be incident to them. Herein an incontrovertible truth is presented. Spirit, Christ, is the supreme ruler of all conditions, the harmoniser of discord, the enser of disease, the subduer of strife, the Prince of peace, and the Saviour of those who receive his blessings with the everlasting salvation. But this high function does not represent the Judean Jesus, or his spiritualised personality, Christ, but the spiritual principle which may be possessed by all, and may be usefully exercised through one individuality for a certain purpose when it would fail with others. Swedenborg said well when he implied that the letter or text of Scripture was the vehicle for conveying truths of a kind so dissimilar to the external expression, that they could not be appreciated by the common reader without peculiar faculties for so doing. The Scriptures are ancient records written in magical language, principles being personified. It is a wholesome reflection to think that every individual is to work out his own salvation from all ills, physical and moral, by an earnest aspiration towards that which is superior to him. It is alone by such a law that the soul can be elevated and drawn upwards in the scale of function. It has a salutary effect on physical existence, teaching men that every deviation from physical law is a direct violation of the eternal spiritual principles. That the deadening and perversion of the nervous system by tobacco and narcotics, the stimulus of alcohol, the impurities of gross food and over-eating, the poisoning of the blood by neglect of ventilation,



over-working and weakening the organism to gratify ambition, or to make money, the inordinate straining of the vital forces by passion, indulgence, and all unwise and foolish acts, are really sins against eternal principles which never can be forgiven, and the consequences of which can only be expiated by the unconquerable desire to overcome these tendencies and to rise into a higher scale of action. Once let these truths come home to the consciousness of mankind, and a mighty step in human salvation will have been accomplished. We would not for a moment mislead the suffering, and those who by their imprudence are likely to bring themselves into suffering, by soothing them with any hopes of avoiding the consequences of violated law. Let us rather thank God for these unalterable decrees which prevent men from doing any permanent injury to themselves, and save the universe from running into a confused mass. Another view of disease may be derived from the consideration that it is possible that much of the physical consequences of ill-health have to be filtered down into the earth-plane whence they were derived through the organism of suitable persons left in the flesh. The drunkenness, greeds, cancers, insanities, and numerous other morbid affections, physical and mental, retain spirits in low spheres, in which alone they can meet with those drains and sewers through which the morbid elements may be eliminated from their spheres and carried away. When spiritual science is properly understood, men may be able to very much assist their deceased friends in passing through this purgatorial process, and, in doing so, may save themselves much injury, and gain happiness from the sympathy which they necessarily extend towards afflicted spirits. No doubt this question was better understood in past civilisations, when the wave of spiritual illumination and experience stood higher than now. And on such knowledge may have been based the now effete customs of praying for souls in purgatory, and belief in the aid that may be rendered to such sufferers by persons in the flesh. Our correspondent has opened a very important subject on which we have ventured to make a few hasty remarks.—Ed. M.]

#### THE DISCUSSION ON "HAFED."

To the Editor.—Dear Sir,—Mr. W. Howitt appears to have become a shining iconoclastic firebrand in his "protests" and denunciations in matters relating to spirit-communications, and his last fulminating charge published in the *March Spiritual Magazine* against the author of "Hafed," being a "lying spirit in the garb of an angel of light to seduce even the elect," is totally at variance with the truth as elicited in the book itself, of too sublime a character to be soiled with the low, vulgar designation cast upon it by Mr. Howitt's authorities of being all "bosh," as well as highly offensive to many respectable admirers of a work regarded by them as emanating from a divine spiritual source, far away from anything bordering on satanic influence or the dictum of ignorant prejudice, romance, or any other obnoxious name that may be attributed to it. Mr. Howitt enforces his "protest" to the world by Biblical quotations, but leaves out St. John's injunction to "try the spirits if they be from God." Now, as "Hafed," at all times of his pilgrimage on earth, addresses Jesus Christ as his "Lord and Master, the Son of God," and in propagation of Jesus' pure, unadulterated teachings, whom he calls "Saviour and Deliverer of the world," he, "Hafed," an outcast Magus, for his love and adherence to Christ, died accordingly a martyr; and, moreover, as his whole book, interspersed with direct illustrations by the spirit-artists, "Steen" and "Ruisdal," is written in plain, intelligible language, it would be a downright perversion of truth, if not blasphemous, for a true Spiritualist to call it "bosh," and the work of an "evil designing spirit," for no unprejudiced intuitive person, in following the injunction of the apostle "to try the spirits," and in communion with guardian angels, could be guilty of such scandalous folly; while it is most surprising how Mr. Howitt should have committed such a blunder in denouncing a book he had never read, but whose affirmation *a priori*, to be worth anything, must be proved or demonstrated, which has not been done by him. Men of science are right in not holding to affirmations *a priori*, as affirmations, in their eyes, to be worth anything must be proved or demonstrated. The same rule is good and applicable to negations; how is it, then, that the learned man who does not dare to affirm *a priori*, does not hesitate to deny facts *a priori*. But when, in the presence of a phenomenon, the learned critic confines himself to a purely simple negation his negation stamps him as an empiric. "In doubt, abstain thyself," says Wisdom. Why, therefore, be in such a hurry to deny? Where should we be if it was necessary to deny all that we do not comprehend?

I can assure Mr. S. C. Hall that he is not alone in the sentiment that "Hafed" is worthy of a place on our tables with the New Testament," so well said in defence of this sublime book, revealed to mankind from above.

To questions put at 40th Sitting, p. 187, the following important answers from "Hafed" explain themselves:—

"Q. Do you know of any record of the early churches in which your name is given?—A. If the records of the Church in Persia were coming to light, you would find me mentioned therein; but the Church was well-nigh destroyed at my death.

"Q. It is stated by you that Jesus was twenty or twenty-one years old when you parted in Persia, but according to the accounts we have in the gospels, he was about thirty ere he began to teach his countrymen: was his ministry confined to the three years before his crucifixion?—A. As I have said before, he was always labouring to draw men towards the truth; but it was not till he was thirty, when he was baptised by his cousin John, that he began to take the position of a public teacher.

"Q. It is curious we have no notice in the four Gospels of Jesus ever referring to his experiences in other countries which you have given?—A. He might have spoken of these for aught I know; but in his interviews with the Jews, it would have been unwise to refer to other nations to buttress up what he wished to impress on them, they were so bigoted a people. Hence, he would show them from their own sacred writings alone that his mission was from God. It would never have done to refer to such records as those of Persia or Egypt."—I am, dear Sir, yours truly,  
A. Kyn.

Baden, 12, Sophien Street, April 15.

Mr. Morse speaks highly of the Ossett friends. He finds the "real grit" amongst them.

#### A MEDIUM FOR THE RUSSIANS.

Dear Mr. Burns,—I see by your issue of the 5th inst. that the scientific committee of the University of St. Petersburg have abandoned their proposal to investigate the phenomena of Spiritualism, and that Dr. Slade intends to visit the Russian capital for the purpose of giving seances. I think this is a good opportunity of calling the attention of those who are interested to the mediumistic powers of one who has never yet appeared in public. For a purpose of this sort, I imagine her services might be obtained, though she is of a very retiring nature, but she will readily submit to any tests which can be devised, provided they be conducted in a civil manner. I allude to a Mrs. Hull, of Portland Main, U.S.

I and two or three other sceptics attended several of her private seances, and witnessed nearly all the phenomena described by Professor Crookes, &c. Though her dark circles are very wonderful, she is principally a materialising medium. The fully developed forms come into the room and cut locks off their hair, &c. This can be done in any room, by stretching a shawl across the corner, so as to make a dark cabinet for the medium to sit in. She generally sits on a hassock, with her feet exposed, her hands holding her forehead, so as, when she is entranced, she will not come to grief by falling on the floor. Both male and female forms come completely into the room. I and my friends had our heads completely covered with the gauze which one young woman seemed to draw out in yards from her very person. The gauze was quite unlike anything I ever saw before, for when the dim light shone upon it, it seemed composed of a mass of snow spangles, and yet it was quite hard to the touch.

There is no good my boring you with the details of our experiences, but will conclude by saying that there was no deception in Mrs. Hull, or object in deceiving, and that if any one is anxious to be brought into direct contact with the denizens of the other world, he has only to pay Mrs. Hull a visit, and if he is lucky enough to be admitted, he can see all these things, and she will charge him nothing for it.—I am, my dear Sir, yours, with much respect,  
"VIATOR."

#### THE HOME FOR SPIRITUALISTS.

To the Editor.—Sir,—I have tried the quality of the above Home, by a two-weeks' residence. I pronounce it thoroughly good and cheap. Mrs. Burke knows exactly how to adapt the Home to different temperaments and tastes. It is away from the noise and bustle of any London thoroughfare, and is yet in the heart of the West end, a thoroughly respectable street, near enough to both Oxford Street and the Metropolitan Railway.

Last, not least, Mrs. Burke has a private gold mine (with diamonds turning up occasionally) in the house, in the form of her husband, Mr. Burke, a friend of the late J. W. Jackson, and a walking cyclopædia in one volume, whose acquaintance I recommend to anyone with tastes anthropological, mythological, or scientific generally. R. HARPER.

#### THE STAR-CIRCLE AT THE SPIRITUAL INSTITUTION.

Mr. Burns having been absent at the Manchester Conference, his place on Monday last was supplied by Mr. Ashman, who, by the aid of physiological diagrams and references to cases treated by him, illustrated his method of healing. He dwelt at some length on the supposed distinctions between spiritual healing, mesmerism, and his own psychopathic method. Mr. Ashman stated that it was his plan to operate on the material plane as far as it would answer. He therefore, in addition to the soul-force, resorted to rubbing movements of various kinds, manipulations, the free use of oil, and all adjuncts which experience had proved to be useful in curing diseases. Among such adjuncts, however, he did not include medicines administered internally. The exercise of such a method successfully, required a knowledge of the anatomy and physiology of the human body, of which he thought no professional healer should be ignorant. A vast number of very accurate observations have been made on the nature and symptoms of human diseases which were stored up in the literature of medicine. These were not only of use in diagnosis but in treatment. This Mr. Ashman illustrated by reference to the treatment of the lithic acid diathesis, as manifested in cases of rheumatism, gout, &c. He also spoke of the value of the method in aiding nature in cases of dislocation of joints, especially in promoting absorption of false deposit in sockets and the like. He thought that he was, under his system, able to incorporate very much that was undeniably valuable in scientific practice, which was perhaps too often disregarded, and contended that the psychopathic mode of treatment covered the whole ground.

Some discussion arose, in which Mr. De Caux and others expressed the opinion that the same processes were equally open to the spiritual healer, who, under direction, frequently had recourse to them when required; and some conversation took place on the conscious and unconscious control of healers by spirit-guides.

#### DEBATE BETWEEN DR. SEXTON AND MR. FOOTE AT MIDDLESBORO'.

Dr. Sexton seems to be kept pretty well occupied in debating, first with one person and then with another. Only about three weeks ago he was in the heat of the great Newcastle fight with Mr. Charles Watts; last week he was defending Spiritualism in a discussion with the Rev. Dr. Collette at Rushden, which discussion, from all that we can hear, the Rev. Dr. Collette is not likely soon to forget; and now another debate is arranged with Mr. Foote, editor of *The Secularist*. This last contest is to take place at Middlesboro' on the 16th, 17th, 18th, and 19th inst. It will be remembered that these two gentlemen met once before, the question of Spiritualism being then the point in dispute, and that we reported the discussion in full in the *MEDIUM*. This time the "bone of contention" is "Secularism and Christianity." The Newcastle debate was also on the same professional sparring topic. If the ripened experience of debaters do not teach them a better employment of their time, it is not likely that by their efforts they can very much benefit their hearers.

DR. SEXTON ON "NATURE AND PROVIDENCE."—At Cavendish Rooms, Mortimer Street, on Sunday, May 14th, Dr. Sexton will deliver a discourse on the above subject. Service to commence at seven o'clock.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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

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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 12, 1876.

### THE MANCHESTER CONFERENCE.

We never attended a meeting of Spiritualists so profuse in practical results as the Conference at Manchester on Sunday last. It is very questionable whether such a meeting could be called together at any other centre than the metropolis of Lancashire. The afternoon meeting was large, attended by several times the number of visitors that have been present at any of the more general conventions and conferences. These representatives were not dummies placed there for party purposes, but eager spiritual workers, who of their own accord gravitated to Manchester, not to support this party or oppose that, but to confer earnestly as to the best means of promoting the Cause in the district. No official honour dazzled their eyes, and the glory of patronage and position did not exercise its baneful influence. The attraction was Spiritualism, and it held all in its magnetic embrace to the close.

The morning Conference deserved the hearty compliment awarded to it by the chairman for the generous and prompt manner in which the financial deficiency incurred during the quarter was met. Instead of feeling irritated by renewed contributions, the meeting regarded the process with the utmost good nature, and of itself suggested the plan whereby the deficiency was ultimately made up. The time thus occupied, however, prevented other important business being brought forward, which, it is hoped, will find opportunity for ventilation at future conferences.

In the afternoon the election of representatives was accomplished without loss of time. Additional places were included, and in important centres the number of representatives was increased. The discussion on practical points was keen, yet friendly—all approximation to acrimony being promptly set off by an opposite feeling.

The great work of the Conference was the inauguration of £500 Guarantee Fund, to be spread over five years. One half to be devoted to public meetings, and the other to literature. The scheme had been ventilated more or less during the last quarter, and its provisions were pretty well understood. The thorough business-like way in which the promoters of the scheme introduced it, saved time and prevented much irritation from misunderstanding. Of its details we need not speak, for the Executive have promised a full consideration of its provisions in our next week's issue. The other points resolved on may be gathered from our report, but the programme was far from being finished, when the hour at which the hall had to be cleared for tea, had arrived.

The general method of working recommended at the Conferences is thoroughly understood by the Committee and Executive, and it was not necessary to detail every move by a formal resolution. It is contemplated to hold as many open-air meetings as possible during the summer, which might be addressed by a band of speakers taking their turn and sustaining each other with their presence. Literature will be called in to aid in the agitation, and it is contemplated to effect sales as well as to distribute printed matter gratuitously.

Much of the success of Sunday's meetings depended upon the able conduct of Mr. Johnson in the chair. The Lancashire method of working allows the most fitting individuals to occupy responsible positions. The man inspired with an idea is its best exponent, and well the Lancashire friends sustain each other in

the general plans resolved on. Yet every Spiritualist is thoroughly free to act out his own individuality, and embrace those methods which are most congenial to his tastes, and appropriate to the district in which he resides.

These Conferences are educating the district Spiritualists to practical public work, the effects of which will be seen, no doubt, in private and personal investigation in the future. The Conference plan is not a centralising one. Each representative is a centre in himself, deriving the fullest advantages of the form of organisation adopted. The officers are not masters, directors, or councillors, but links which relate the various parts of the system to one another. The question presents itself, in how far this system may become of universal application? As a preliminary consideration it is well to remember that the external relationship of individuals and districts does not constitute spiritual unity. All who act in accordance with spiritual principles, are spiritually related, and work together for a common end. This basis having been secured, such forms of external co-operation and individual relationship may be established, as are found to be of greatest practical benefit. We would, however, warn the friends of the Movement against too ambitious designs. The thirst for empire is an integral part of the animal man, and by allowing it too much scope, the spiritual man ultimately becomes a slave to temporal considerations and circumstances. The district scheme may be extended indefinitely, keeping in view the radical principles of personal and local independence, permitting a judicious co-operation on any scale, when an object has to be sought in which all can contribute their share of effort without sacrificing their local and personal liberty.

#### CONFERENCE FINANCIAL STATEMENT.

Dr.	£ s. d.	Cr.	£ s. d.
To Debt cleared off ...	9 10 7	Morning collection and subscriptions ...	11 5 8½
To Rent of Hall ...	1 0 0	Afternoon collections, &c. ...	3 4 0
To Expenses of Lecture and Reporting ...	3 2 6	Evening receipts, by teas and door-money ...	4 16 5
To sundry expenses ...	1 12 10	By Mr. Joseph Ogden ...	0 3 10½
To Balance ...	4 14 1	By Mr. S. Quaraby ...	0 5 0
		By Friends ...	0 5 0
	£20 0 0		£20 0 0
		By Balance in Treasurer's hands ...	4 14 1

#### MR. BURNS AT THE STAR CIRCLE.

On Monday evening Mr. Burns will continue his expositions of physiology in relation to mental manifestations and mediumship at the Spiritual Institution, 15, Southampton Row. Dr. Mack will be the subject for examination, and a lecture will be delivered on the organic peculiarities of spiritual healers. To commence at 8 o'clock. Admission, 1s. The whole of the proceeds of these meetings is devoted to the promotion of the cause of Spiritualism.

#### DOUGHTY HALL ON SUNDAY NEXT.

In all probability Mr. Linton will give an address on Sunday next, on "The Attitude of Science towards Spiritual Truth." Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock.

ARRANGEMENTS are being made for Mr. Burns to give lectures on Spiritualism at Preston, Blackburn, and Burnley. He has also been invited to hold a Conference in County Durham.

Mr. ROBSON, trance medium, will hold a seance at Liberty Hall, 19, Church Street, Islington, on Thursday next, May 18, at 8 o'clock. Admission: subscribers, 6d.; non-subscribers, 1s.

MANCHESTER.—Mr. Johnson of Hyde will give a trance-address at the Ordral Temperance Hall, Salford, this evening, when a collection will be made. At the close of the present month, instead of public meetings, developing circles will be held on the Friday evenings. Friends wishing to join should communicate with Mr. George Dawson, 31, Back Quay Street, Water Street, Manchester.

NEW SOCIETY IN THE CITY.—On Sunday, May 14, a seance will be held, divided into two parts, the first being devoted to inspirational speaking, and the other part to a dark seance. Admission, 6d. Mr. Webster and two physical mediums have promised to be present. Half-past seven for eight prompt. On Wednesday, 17th, and Friday, 19th, two dark seances will be held. Half-past eight for nine prompt. Admission, 6d.—J. CHANDLER, 70, Mark Lane, Fenchurch Street, City.

SOUTHPORT.—RECOMMENDATION.—Mr. Martheze, in a private letter, says:—"I wish to recommend strongly the house where I am living now, that of Mrs. Davies and her daughters, one of them being a seer. They do all they can to make visitors feel comfortable, and though the house, Fernlea, is rather out of town, I regret to leave it." We take the liberty of publishing this extract, in accordance with the "wish" expressed at its commencement, seeing that we concur entirely in the opinion expressed of Mrs. Davies's "Home for Spiritualists" at Fernlea, 96, Sussex Road, Southport.

THE ROCK, in commenting on the reported death of Mr. Home, said: "Wretched man! by this time he will be in no doubt as to the true character of the spirits with which he was so familiar." Mr. Hartley, Hyde, wrote to the ROCK stating that Mr. Home was yet alive, but this correction was not inserted. Alluding to the ROCK, we have been asked for a possible explanation of Dean Close's objection to having the spiritual phenomena attributed to Satan. From a conversation we have had with a Carlisle gentleman, we think the Dean regards the whole thing as trickery. Being a church dignitary, the reverend gentleman has, of course, ample excuse for being egregiously mistaken on such matters.



## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

We have to thank correspondents for generous subscriptions and kind suggestions received during the week. A devoted friend, about eighty years of age, and confined to her bed, suggests a penny weekly subscription. She reminds us of the achievements of the Methodists, and that even the rich adopt the plan of small systematic contributions to aid them in carrying out their plans. Our kind friend has obtained one penny weekly subscriber, and will send up the amount collected at midsummer, along with her own, "If I am spared so long." We would be saved much hardship if all friends were like this good lady, who reclines in sickness so near the verge of both worlds. It is scarcely our part to dictate to our friends how they shall help us. They all know we want help, and it is for themselves to determine how they can suit their own convenience and help us at the same time. We would venture to suggest that some regular and fixed form of contribution is commendable. The penny a week is a method that all Spiritualists could undertake to carry out. It is our opinion that it is part of the duty of every Spiritualist personally to sustain some part of the work of the Spiritual Institution, for all are benefited by it in some degree. What we require is a system of local representatives like that we suggested several years ago, by whom we could have moneys collected, and benefits conferred in return. Who will in each district volunteer to occupy the position of Local Representative of the Spiritual Institution? We beg to acknowledge the following subscriptions:—

	£	s.	d.		£	s.	d.
Mr. W. Bowman ...	0	2	6	Mr. John Hempseed ...	0	3	3
An Apprentice ...	0	4	0	Mr. G. Cracroft ...	0	10	0
Capt. Coppertwaite ...	3	0	0	Mr. R. Walsh ...	0	2	6
Mrs. C— ...	0	10	0	Mr. R. Fitton ...	0	10	0
Mr. C. Bettam ...	0	2	6	Mr. and Mrs. Booth ...	1	0	0
Mr. Stormont ...	1	0	0	Lady Caithness ...	5	0	0
"F. W." ...	0	5	0	Mrs. Tyndall ...	1	1	0
Mr. Allsop ...	0	11	0	Mr. J. Longbottom ...	0	13	2
Mr. Pearce ...	0	5	0	Mr. J. J. Morse, photo-			
"C." ...	0	10	0	graphs of his Guide	1	1	0
"Nemo" ...	0	2	0	Mr. Ad-head and Belper			
Mr. F. W. Shearing ...	0	5	3	Friends ...	3	3	0

## MRS. KIMBALL'S SEANCES.

During these last few weeks Mrs. Kimball has been so frequently invited to the residences of wealthy Spiritualists, that her public work in London has almost been suspended. In June she will visit Scotland, and desires to enter into correspondence with Spiritualists there, and *en route*, who may wish to have seances. Meanwhile, Mrs. Kimball will give private sittings daily at No. 2, Vernon Place, Bloomsbury Square. Terms 21s.

## THE LANCASHIRE DISTRICT CONFERENCE COMMITTEE.

The first meeting of the Executive will be held at the house of Mr. Chiswell, 11, Albert Road, Lower Broughton, Manchester, at 10 a.m. on Sunday next, May 14.

All new members of the committee are requested to send their addresses to the general secretary at once, and the members of the last quarter's committee who could not conveniently attend the Conference on Sunday last are respectfully solicited to forward their subscriptions as requested. The general secretary and assistant secretary to be *ex-officio* members of all committees. JAMES SUTCLIFFE, Secretary.  
21, Elliott Street, Rochdale.

## WEST RIDING CONFERENCE COMMITTEE.

The Executive Committee of the Conference are requested to meet at Halifax on Sunday, May 14, at the Spiritual Meeting Room, Old County Court, Union Street, at half-past one in the afternoon.  
J. LONGBOTTOM, Secretary.

## THE SCATTERGOOD TESTIMONIAL.

The committee having the management of this testimonial fund will meet at Halifax on Saturday, May 13, at the Old County Court, Union Street, when there will be a public tea provided at five o'clock in the afternoon, after which there will be a public meeting at half-past six, when final arrangements will be made for forwarding the testimonial to Mrs. Scattergood. There is no doubt but that the meeting will be of a very interesting nature. A great number of mediums are expected to be present, including Mr. J. J. Morse, Miss Longbottom, and Mr. Johnson. Local mediums who have not sent in their contributions will kindly do so at their earliest convenience. Tickets for tea 1s. each, and after tea 6d. each.  
J. LONGBOTTOM, Secretary *pro tem*.

DR. MACK's pressing engagements in London did not permit of his remaining in Manchester to answer the many calls he received.

DR. MONCK remains at 81, Bury New Road, Manchester, for a few days longer. He was at Preston on Sunday and Monday, and could not be at the Conference.

HALIFAX.—On Sunday, May 14, Miss Longbottom will give two lectures (in the trance): in the afternoon at half-past two, and in the evening at half-past six.

A YOUNG LADY with clairvoyant powers desires to find an engagement as Companion to a lady; would not object to travel. Address—E. T., 15, Southampton Row.

PARIS PROSECUTION.—We hear from Paris that M. Leymarie is at last in prison. So long an interval has elapsed between the final judgment and the incarceration, that we feel inclined to ask, Has he been consigned with the set intention that he shall suffer the entire penalty, or merely to satisfy the dignity of law? In either case the time has come when the proposed efforts for his release should take effect.

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## INTUITION.

By MRS. FRANCES KINGMAN.

(Continued from last week.)

## CHAPTER XVIII.

It is the last of January. We have had a very quiet season thus far, with the exception of several parties, John B. Gough, Wendell Phillips, and Professor Searchmuch in his course of geological lectures. A gorgeous lily, after all its grandeur has been slain by wind and storm, is soon forgotten; so like unto a man of science whose name renowned has brought to his audiences the people of the world to listen to his rhetoric and erudition, but after uttering an offensive fact is the reverse of his first estate. When the Professor had spoken the letter or word pronouncing him a revolutionist against tradition, people wondered at him, and from lip to lip of the church went condemnation, because he had dared to speak the truth. Oh, ignorance! when will ye open your closed doors? when will ye quit conventional laws and expedient fallacies, accepting reason's voice and facts which cannot be disputed? The Professor proved the earth to be millions of years old. Deacon Conway left the lecture-room. On the second evening of the course, Mr. Derby, one of the oldest members of the Baptist, rose and demanded of the speaker a controversy. One brought forward facts, substantiated beyond a shadow of contravention; the other twisted and turned Bible passages until the whole audience were in an uproar of laughter. When the English versions would not suffice for Mr. Derby's argument, he transformed them into Greek, Hebrew, and resurrectionised all the commentators from Adam's time to the present; but he failed signally, and the Professor (branded with the name so hideous—"Infidel") strove never so hard to interest his hearers to the end. Mr. Derby left after expressing himself shocked at the man who dared to utter anything not in agreement with Genesis.

Mr. and Mrs. Holt attended the entire course; also Cutty and myself. Mr. Holt was delighted; his wife said little, but I have observed she mourns much less over Lizzie's "total depravity." In fact, she has recently repeated several speeches of the little one's intuitive logic—and that without a sigh. Yesterday I was amazed exceedingly, when Cutty told me Mr. James and Mrs. Holt had disagreed seriously over some theological quibble. And I have learned through Miss McAlister, our dear Lizzie's governess, that her patroness, at times, is really quite disturbed in her mind regarding the subject of election and the elucidation of mysterious doctrine. Her reason is roused I must believe.

I have passed very many pleasant evenings with this lady governess. She is practically educated and very greatly accomplished, of prepossessing manners and fine personal appearance; also very gentle in her speech. She has become extravagantly fond of her charge, but avers with smiles, often with hearty laughter, she never found "the equal." On matters of religion (she has been reared beneath the Episcopal faith) she seems to have reflected little beyond the duty of doing as well as she can in this life, leaving the next to uncertainty and hope. But I assure you, cause has been given her to stir the depths of her lethargy, by Miss Lizzie's queer questions and observations. I have been very cautious in advancing *my kind* of information, knowing that silence would best serve the present, and feeling assured all would be well in its own good time.

And so the winter passed. Cutty must so soon go! I observe she shrinks when she contemplates meeting those of her own age, although time and circumstance have favoured her, giving her self-possession and a pleasing *nonchalance*. She is pronounced by all to be extraordinarily beautiful. I realize full well her personal charms, but the soul so eclipses the flesh! She frequently recalls the days of her bleak youth, and sets them in comparison with her present; and she declares her whole future shall be—labour, for the sheer sake of truth. She realizes those who work thus, find here no great reward. Instead, they receive disdain, and are stoned even unto the gate of the great Shepherd's fold. And I have seasons of comparing her with the little, despairing thing I took from the pauper-house. I never have been in the least mistaken in that first analysis of her character. I thought her idyllic, pathetic, instinctively world-wise. I have not been disappointed either in the weight or warmth of affection I believed lay within the depths of her soul. If our earth-tarry be long, I anticipate the purest enjoyment with her. I think her boarding-school life will



be brief, for she is wonderfully advanced, and learns so readily. Mrs. Holt prognosticates, Cutty will graduate in less than three years from the day of her departure, and return to me a paragon of practical life. The days are now fully occupied—we have so many pleasant talks and so much sewing, for we are making the essential wardrobe ourselves. The dear child is fearful lest she have a single garment that will appear too dressy. I really wish she might be a little more attracted by display. She wears everything, however, in the most admirable taste, and has a distinct and natural way for all her acts.

Other days have dawned to fade. The long, dreary March has bidden us farewell, and I do not regret it. April, with her smiles and tears, her virgin buds and flushing earth, has passed away, and May is here—that month wherein life flows afresh, and we feel an inward bliss springing up with each rising sun. The air is medicine for the weak; the promise so bounteous creates warm desire for things of summer. All nature boasts our Father's blessing. The hawthorn whitens like the soul of a just man made perfect; the buds swell and burst to the music of sighing gales. And nearer, nearer draws the day of separation.

Mrs. Holt has been over and says Lizzie is complaining of a bad head-ache. She wanted to know if I had any sage. Jennie gathered a goodly quantity in the autumn, so I sent Cutty down to have some put up for our neighbour. I returned with Mrs. Holt, and found the dear little girl lying upon the sofa in her mother's chamber, looking really ill. Her eyes were very bright and her cheeks flushed deep red. I advised that a physician be called immediately, for a terrible apprehension of typhoid swept through my soul. I kissed the precious child, and asked her if she felt very sick. She whispered:

"Please don't tell mother, she will feel so bad; but it seems as though I should go pretty soon. I have been thinking 'bout it all the while. Do you think Dr. Wilkinson will tell me if it is so, Mrs. Blake?"

"Do you feel alarmed, Lizzie? You do not want to die."

"Oh!" she smiled radiantly and lifted her head from the pillows "that isn't it; only I have so much to do if I am going. Afraid, Mrs. Blake, afraid, Oh, no! what have I to fear? Lots of angels are right at the gate waiting for me. I really believe Cutty's father and mother and Johnny are there, and your brother Charles, and my aunt and cousin; and who do you think I believe will get hold of my hand quickest if I go?"

A thrill fled swiftly through my frame. Would she see him first? grasp his hand ere I be permitted? I was impatient for a half moment. "Cecil," I whispered. She bowed her head assentingly, and smiled.

Mrs. Holt was just coming in with sage tea, and mustard for draughts, and said she had sent for the doctor, but should not delay another moment in employing some means to relieve the sufferer. So we went immediately to work, and near tea-time Lizzie fell asleep. Her mother told me with tearful eyes the following story:

"Day before yesterday, Mrs. Blake, Lizzie asked my permission to take a walk with Belle Orcut. At first I refused; then her piteous appeal touched my heart and I complied with her request, asking her where they were going. 'Oh, down by the mill-brook in search of wild flowers,' she replied. When she had been absent nearly an hour and a half, I commenced to feel uneasy. The stream, you know, is swollen considerably with the spring rains. I imagined all sorts of possible accidents, and at last became so nervous, I went in search of her. And now, Mrs. Blake, you will pardon my weakness, if thus it be, if I tell you how my Lizzie appeared to me there, and what she was saying."

"Sweet little one!" I murmured, and with a slightly flushed face Mrs. Holt said:

"It was where the water rippled, losing itself among the mosses down by the old mill, under the trees where the sun-light fell through their young leaves and upon her flaxen hair, making it so beautiful, Mrs. Blake. The birds, fearless of her presence, fairly sang near her feet. Belle stood over her, twining anemones and violets in the short curls, and I never saw Belle look half as well. She had her chestnut hair coiled up neatly; her tall, yielding form clad in modest print; her eyes borrowed a warmth and light from their conversation. Lizzie's lap was filled with emerald mosses, from some of which, she was fashioning a chalice to hold her wild blossoms. They did not observe my approach. I confess I went stealthily, for I wanted to hear what it could be that so transformed Belle. My darling was too deeply engaged to gaze upward, and I stepped, while both heads were bent in adoration over a scarlet lichen, close behind a projecting rock, so near I could hear their conversation. I was subtly beguiled, I assure you, Mrs. Blake. I heard Belle say:

"And really, truly, Lizzie, do you believe He is no respecter of persons?"

"Truly, Belle, truly. He loves you even better for all your heart-aches. When He sees people who profess to be so *awful* good treat you so, He pities you and wants to put His arms around you and keep you close to Him."

"But I never can join the Church and love Christians."

"Oh, they are not all alike, Belle. There are good, real good Christians and ministers—*real* good."

"But, Lizzie, I remember that Sunday so well. Oh, if you had only been there! Miss Cutty is *splendid*, but after all, she isn't you."

"Lizzie seemed very thoughtful for a moment, then lifting her eyes, said, 'Don't you care 'bout 'em, Isabel; you jest do the very

best you can—I'll risk the rest—and you have got one advantage, Belle."

"What is it, Lizzie?"

"You'll feel natural in heaven. You haven't got anything to lose, but everything to find. You won't miss splendid dresses, or lots of false hair, or great houses; you'll have a better home than ever you had here. I dare say somebody has got you ready a splendid place. I've wondered lots and lots of times what Miss Duane would do without her poodle." Belle smiled, and Lizzie added, 'I shall look very sharp among the doves when I go to heaven to find Lily. But at any rate, Belle, you jest keep real good, love everybody much's you can who treats you so, and God will jest as sure make all things right. I'll bet the day'll come, up there, when these very people who won't speak to you here will try ever so hard to get introduced to you.'

"You don't, Lizzie!"

"Yes, I do; 'cause God and the angels are going to fill all the tired hearts full of joy. You jest learn all you can here, Belle, and you'll do splendid things there."

"Oh, Lizzie! do you really think so? Do you think I might learn to sing there?"

"Of course, Belle—and paint like Cutty, and talk French, and—Oh, Belle! I expect God's got such beautiful things for people who have suffered here. Oh, I expect to see such splendid, splendid things!"

"Anything like the things here, Lizzie?"

"Oh, yes; only so *very* much more beautiful."

"And that great girl, Mrs. Blake, looked upon Lizzie as though she was a perfect goddess of inspiration and apocalypse. She asked:

"Do you think I'll get rid of this dreadful sticking to me of the past, when I was so bad?"

"Yes indeed, Belle. It will be so awful long ago, and you will have been good so long, God will have it all forgotten."

"With tears streaming down her face like summer rain, Belle kissed the hands caressing her, saying in husky tones:

"I will remember these things all the while, and as you say, there are good Christians and good church members, and maybe I'll find them some time. I guess I shall, where the church isn't so grand, and perhaps them who slight and scoff me here will seek me there, if I am one of God's children. Oh, Lizzie! if I ever do go to heaven it will be because God made you."

"Utterly regardless of the passage of time, and oblivious to everything around them, they held longer converse. I remembered, Mrs. Blake, all He has said of His little ones."

Mrs. Holt was gazing very thoughtfully down upon the roses and lilies threaded in the carpet. I merely said in a sort of quiet response, "I would much like to have heard this conversation." I offered neither approval nor comment, believing a great change had dawned in the mother's soul, whose ultimate would assure me, "A little child had sown good seed." Mrs. Holt appeared greatly perturbed concerning Lizzie; her usually fair forehead wore a scowl of deep solicitude, while she bent herself down, listening to her daughter's breathing; raising her head, she imprinted a lingering kiss upon the little flaxen curls, murmuring, "My precious child." Did I observe a trifle of regret in that caress? I thought I did.

Cutty, impatient at my prolonged stay, came over and escorted me home. In the evening she sat beside me, and for awhile we were silent. I watched her in her meditative mood, until impulse caused me to put up my hands, and sweep back from her forehead the masses of her bright, burnished hair. "Let me dream with you, dear."

She smiled, displaying her white teeth. "Yes, mother, darling mother, dream with me. I was thinking of Lizzie. If she dies, it seems to me like a poor hunted bird finding its haven of shelter."

Then we had a pleasant season of rehearsing our part connected with the little one, and before retiring I answered Cutty one question.

"Can I progress as rapidly as I desire?"

"What is the meaning of the word, Cutty?"

"I think, dear mother, it is the drawing forth of that embryonic germ which lies within us all; for as we educate from the soul the true life, and become actually conscious of its power, if we will, we may raise it above the sensuousness of earth, and by careful training of the God-like quality, rise so high as to be freed from selfish instincts, and almost walk with angels. We may employ reason until we shall have escaped its bounds, and intuition will show us the mysteries of unutterable things."

"Yes, Cutty, do not forget your own explanation. Practise it, and it will suffice. And now, darling, a kiss, for the clock is striking ten."

(To be continued.)

ROCHDALE.—On Monday evening, May 8th, we had a very good meeting at Trafalgar House, Tweedale Street, when the trance-medium Mr. Wood of Halifax gave us an excellent discourse. If we may judge from the meeting we had on Tuesday evening, the cause of Spiritualism is progressing in Rochdale. I believe, if we all do our best to bring the subject before the public, we shall soon have a good meeting here. On behalf of the Rochdale West-End Spiritualist Society, DYSON ELLIOTT.

MR. JOHN LAMONT'S RECOVERY.—I have called upon Mr. Lamont to-day, who is still at the Crown Hotel, from which place he has not been able to be removed since the accident last Monday week, but I am very glad to inform your readers that he is getting better, although it may be a considerable time before Mr. Lamont will be perfectly well; yet I may safely say that he is nicely on the road to recovery.—Yours truly, J. LONGGROVE.



## MR. DE CAUX AS A HEALER.

A few weeks ago, Mrs. Kimball, at one of her Monday Evening Receptions at the Spiritual Institution, singled out a person from among the audience for psychometric delineation, in the course of which she described him as a man of "a deeply aspirational and religious nature, and a powerful healer." That person was Mr. De Caux. Both these qualities were testified to by Mr. Burns and Mr. Towns,—but the latter power had not been developed to any extent by practice.

A case of great suffering had for some time been under my notice, in which I felt much interest, but which, from the pressure of other matters, I was myself unable personally to undertake. When I heard the words from Mrs. Kimball's lips—a man of "a deeply aspirational and religious nature, and a powerful healer,"—the thought flashed into my mind, there's a healer in the highest sense, the man who of all others is adapted to the needs of this case; for it was one in which the pure love of doing good was the only reward to be expected. I brought the case before his notice, and the truth of the delineation referred to was pleasingly demonstrated. "Give me the address," he said, and without another word, off he went to the suffering patient. Although at some distance from his own residence, he has, without intermission, regularly attended this case, which I will leave to tell its own tale in the following letter to me:—

"Dear Sir,—Gladly I embrace the opportunity to state my case. For seven years I have suffered from what has been believed to be rheumatism, which defied all the usual remedies. At last I became so crippled as to have to be carried up and down stairs, and could only hobble about the house with the aid of two sticks, and in great pain. I was bent almost double from the contraction of the right knee and a painful swelling. My head, face, and back were never free from pain, and every muscular movement was attended with suffering; even the necessary process of eating was painful. Not a limb was unaffected, and my fingers were almost powerless. My nights were often as agonising as the days, and in many an hour of stillness I have prayed that I might pass away. Every form of treatment, homœopathic, allopathic, psychopathic, has been resorted to.

"I have now been magnetised by Mr. De Caux for about a month, and language is inadequate to express the gratitude I feel for the relief I have obtained. The pains in the head, face, and back have wonderfully diminished. I can sit up all day with comfort, can lie at ease in my bed at night, and refreshing sleep has returned to me. I can walk about the house without a stick, can also get up and down stairs, and employ myself in domestic duties, and have even been able to take a short walk. Judging from the progress already made, and from the disappearance of painful symptoms, an entire cure may be hoped for. Mr. De Caux's magnetism is most powerful, and I trust other afflicted ones may take courage from my case and avail themselves of his great healing gift. For his self-denial and purity of motives I feel deeply grateful.—Yours &c. "CHARLOTTE HORSLEY.

"4, Georgina Gardens, Columbia Market, May 5th."

Without fee or hope of reward, Mr. De Caux has given his services, and, it may possibly be, to some neglect of his business. Should not a healing-power so valuable be more utilised? and in a way to rescue it from the limitations imposed by the harder necessities of life? With this view I would introduce this trebly-gifted man to those sufferers whose means are such as to reward the "labourer worthy of his hire." Mr. De Caux's address is 1, Mildmay Terrace, Back Road, Kingsland, N., but at present, I believe, he can only attend patients at their own residences.

R. LINTON.

## INFORMATION WANTED.

Dear Sir,—Our circle sits every Friday night, and up to Friday, April 28, it has been very harmonious and satisfactory. On the above date we sat as usual, with the addition of two strangers, who had never sat before. There was much electricity and dampness in the atmosphere. Two refractory little girls in another part of the house created some disturbance, and one of the circle was (owing to business matters) obliged to repeatedly leave the room. I mention this to show the conditions. An intelligence came to the table, and through the alphabet communicated the following in a most straightforward and plausible manner, viz.:—Gave her name, age (sixteen years) passed away eleven hours, the place of her late residence, her father's name and profession, gave the name of several of her school-fellows, and many other things, which were known to be strictly true, to a lady and gentleman present, excepting her death, for the gentleman alluded to saw her the following morning and wished her "Good bye" as she was leaving home to return to school. If you, Sir, or any of your numerous readers who are more advanced in the phenomena than ourselves, will have the kindness to explain the cause of the above strange (to us) affair, I assure you it will be the means of assisting us in our future investigations.—Yours fraternally, JAMES R. MONTAGUE (I.O.G.F.).

May 7, 1876.

P.S.—Will you allow me a trifle more space, in order to ascertain if there is more than one trance-medium travelling by the name of Chapman? The one described in the MEDIUM of last week answers exactly in a physical point to one I (with several other persons) sat with in Bristol on Monday, November 1, and Wednesday, the 3rd, of last year, when I received a medical test from the spirit controlling him that must at once establish the genuineness of his mediumship. The names and addresses of the sitters at both seances, with the nature and cure of the disease I was suffering from, also the prescription, I shall be happy to forward to any person who feels interested in the matter.—J. R. M.

[We think our correspondent refers to the same person as we described. His rascality is an established fact; after which the less said about his mediumship the better.—ED. M.]

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM will hold their first quarterly tea-meeting on Sunday, the 23rd inst.; tickets, 1s., to be had on application to the secretaries, W. O. Drake, or G. F. Tilly, Quebec Hall, 25, Great Quebec Street, Marylebone. The committee will endeavour to make the evening a perfectly sociable one. Tea at five; meeting at seven. The following lectures have been arranged:—May 16, Mr. W. H. Clark (Hon. Sec. Diœtetic Reform Society), "Veg-tarianism." May 23, Mr. C. W. Pearce, "The Influence of Spiritualism upon Mankind." May 30, Miss L. Caudes, "The Philosophy of Vaccination brought home to the People."

## DEBATE BETWEEN DR. SEXTON AND REV. DR. COLLETTE AT RUSHDEN.

For some time past the Spiritualists of Rushden have been much annoyed by the abuse of their cause on the part of the Rev. Dr. Collette, a Baptist minister from Ringstead. Dr. Collette has given two or three lectures in Rushden, and on one occasion held a sort of debate with Mr. Mahoney of Birmingham, and he declared his intention of confronting any champion the Spiritualists might produce. This piece of boasting the Doctor has had to pay dearly for, since we venture to say that his own friends must have been heartily ashamed of him on the occasion of his recent encounter with Dr. Sexton. This last debate took place on Tuesday evening, the 2nd inst., in the Temperance Hall, Rushden,—Dr. Sexton having lectured in the same place on the previous evening on "How I become a Spiritualist." Dr. Collette had previously pretended to expose Spiritualism from a scientific standpoint, and to explain the whole thing by odic force, but his utter ignorance of science was speedily laid bare by Dr. Sexton, who convicted him of using terms, the very meaning of which he did not understand. Dr. Sexton opened the debate in an elaborate and eloquent speech of thirty-five minutes. The chairman (Dr. Blunt of Northampton) then stated that as Dr. Sexton had taken up five minutes more than his time, Dr. Collette would also be allowed thirty-five minutes. Dr. Collette then rambled on about all sorts of subjects for just fifteen minutes, and then sat down, leaving twenty minutes of his time unoccupied. The chairman expressed his surprise at this, which gave rise to a good deal of uproar. Dr. Sexton good-naturedly remarked, "Never mind, I can use the time if he can't." Thereupon the champion of Spiritualism delivered another telling speech. Dr. Collette took up his next quarter of an hour by reading a small tract issued by the Birmingham Spiritualists, with what object it was difficult to see. Dr. Sexton's next reply was a crushing one. He told the audience they had been trifled with, that Dr. Collette had failed to advance a single argument against Spiritualism, and that in point of fact he was as ignorant of the subject as he was of logic and the rules of debate. The meeting was a very large one, the Temperance Hall being crammed to suffocation. Dr. Collette's friends were occasionally noisy, especially two Baptist ministers, who were found constantly interrupting. Dr. Sexton, however, did not spare them, for in one of his speeches he pointed to them, referred to their ill manners, and said they had done more to disturb the meeting than all the rest put together. The discussion may be considered a glorious triumph for Spiritualism. Even Dr. Collette's own friends must have been disgusted with him; and it is said that although he once boasted that he had buried Spiritualism in Rushden, its resurrection has been such that he is not likely to confront it again.

## MRS. BULLOCK'S HALL.

Mr. Robson, on Thursday evening, 27th ult., held a seance here, which was fairly attended by inquirers into spiritual phenomena. Some very excellent tests were given by "Silver Star," controlling spirit, of the presence of departed friends and relatives, &c. "Salvator Rosa," another of Mr. Robson's guides, made some very pungent remarks as to Spiritualism in general. Mr. Robson purposes holding another seance at the same hall on Thursday, the 18th inst., when it is hoped that many of his admirers will be present to cheer him onwards.

2nd inst.—At the usual seance held by Mr. Bullock, jun., a large musical-box was floated by the spirit "Lily" around and over the table. Direct voice of "Daniel Watts" was heard loud and clear. Flowers, which, however, bore a faded appearance, we placed in the hands of the circle. Many sweets also were distributed by the playful hand of "Lily," and large and dazzling lights hovered over and by the side of the sitters. "Lily" also spoke through a mouth-organ some friendly words of recognition to certain of the sitters. At the light seances held immediately afterwards, the materialised form of "Daniel Watts" was distinctly visible to all present, with the exception of the face, which by some means or other appeared obscured, at least to some present. The spirit came freely out of the cabinet on both sides with a firm and manly tread three or four times. After asking Mr. Bullock, sen., for a pair of scissors, he deliberately cut off a piece from his flowing robe, but no gap was visible. It was a pure white fabric, and the piece cut was divided amongst the audience as a memento of spirit power. It is but fair to Mr. Bullock, jun., to remark that he was tied with tape in the cabinet, apparently firmly enough, by Mr. Swindon, previously to the manifestation.

8th inst.—The hall was visited by Mr. Pitcher, from America, the clever delineator, &c., and from the attention which was paid to him at the seance by the spirits he must indeed be a great favourite with them. "Silver Star" described several theatrical spirits who were around him, and the invisibles finally decorated him with a fanciful h-address, &c., much to his amusement. Mr. Pitcher afterwards, at the request of the spirits, sang a song, with the refrain, "The little ones at home," accompanying himself with the guitar with excellent effect. At the conclusion a lady was controlled by a spirit-child, who plaintively exclaimed, "Papa—Minnie!" It was evidently attracted to the circle by the words of the song and the feeling and admirable manner in which they were sung. The little loving spirit, "Silver Star," the admirable mouthpiece of the spirits present, requested Mr. Pitcher, on their behalf, to bring on the next occasion some of his musical instruments with him for them to play upon, to which he readily assented.

A CORRESPONDENT from Portsmouth writes: "We had on Tuesday last a flying visit from Mr. Herne. The remarkable thing of the evening, apart from the physical phenomena (hands, lights, levitation of objects, and attempts to materialise), was the direct voice of our invisible friends, who, usually speaking through our own medium, not direct, on this occasion, to her infinite astonishment and ours, spoke to her and all of us *via voce*, without any entrancement on her part or Mr. Herne's; and the marvel was that the voices thus direct of 'Edward,' 'Alice,' 'Daisy,' 'Peter,' 'Samuel,' 'Isi,' 'Marian,' 'Jack,' 'Pater,' 'Mr. Robinson,' 'John King,' and others, were identified with the same through our friend when in the trance; and another mystery is that she was laughing and talking with them in her normal state, when the well-known voices, direct, the very same instant were doing the same—medium and spirit-voices concurrent."



## TESTIMONIAL TO MR. BENJAMIN COLEMAN.

One of the earliest and most active workers in the cause of Spiritualism is Mr. Benjamin Coleman; and, perhaps, no one has done so much by his personal influence to extend the knowledge of its facts. More than twenty years ago when he held a good position in the commercial world, and when it required more than common courage, he openly avowed and defended his convictions. Among many instances, we may refer to his letter in the *Morning Advertiser*, October, 1855, in which he corrected the misrepresentations of the late Sir David Brewster.

In 1861 he visited the United States to personally investigate spiritual phenomena, the fruit of his experience being the remarkable volume entitled "Spiritualism in America." In 1864 he instituted a series of *soirées* and conferences for inquiry into Spiritualism; at these meetings Mrs. Emma Hardinge was first introduced to the English public; and to Mr. Coleman's liberality we are indebted for the publication of her eloquent orations on these occasions. A second series of *soirées* was also promoted by Mr. Coleman, in the course of which Mr. Alfred Russell Wallace read his celebrated Essay on Miracles in reply to David Hume, and more recent objectors. These meetings brought together a highly intelligent assembly of inquirers, and were conducive to the most useful results in the Spiritual Movement in England. Mr. Coleman has likewise presided over many public meetings of Spiritualists, and his addresses from the chair have always been received with marked attention and respect. He has been a constant contributor to various Spiritual journals, and has published an interesting account of the "Rise and Progress of Spiritualism in England." He has taken the lead in promoting testimonials of respect to some of the most distinguished representatives of our Cause both in England and America; and has been ever ready with his time, money, and influence, to aid those among us who have needed help.

Owing to a series of commercial disappointments and misfortunes, Mr. Coleman is now, at an advanced age and with impaired health, in a position in which that assistance he has so often and so liberally extended to others, is required by himself.

It is intended that the testimonial to Mr. Coleman shall take the form of securing for him (after the payment of some necessary claims) an annuity, so that he may be relieved from worldly anxieties as far as possible.

The extent of such annuity will necessarily depend upon the amount of the contributions received.

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

The Countess of Caithness, Stagenhoe Park, Welwyn.  
 Sir Charles Isham, Bart., Lamport Hall, Northampton.  
 William Howitt, Esq., Rome, Italy.  
 S. C. Hall, Esq., F.S.A., 50, Holland Street, Kensington.  
 Charles Blackburn, Esq., Didsbury, Manchester.  
 Alexander Calder, Esq., 1, Hereford Square, South Kensington.  
 Jacob Dixon, Esq., M.D., 8, Great Ormond Street.  
 W. M. Wilkinson, Esq., 44, Lincoln's Inn Fields.  
 A. A. Watts Esq., 119, Lansdowne Road, Notting Hill, W.  
 S. Chinnery, Esq., 142, Strand, London, W.C.  
 J. Emore Jones Esq., Esmore Park, S.E.  
 C. Townsend Hook, Esq., Snodland, Rochester, Kent.  
 G. N. Strawbridge, Esq., Annandale, Upper Norwood, S.E.  
 Cornelius Pearson, Esq., 15, Harpur Street, Bloomsbury.  
 William Tebb, Esq., 7, Albert Road, Gloucester Gate, Regent's Park.  
 A. Leighton, Esq., 16, South Castle Street, Liverpool.  
 James Wason, Esq., Wason's Buildings, Liverpool.  
 Mrs. Makkougall Gregory, 21, Green Street, Grosvenor Square.  
 Mrs. Tebb, 7, Albert Road, Regent's Park, N.W.  
 Thos. Hayle, Esq., M.D., The Crescent, Rochdale.  
 Thomas Shorter, Esq., 23, Prince of Wales Road, N.W.  
 W. H. Harrison, Esq., 38, Great Russell Street, W.C.  
 J. H. Glenstones, Esq., Junior Carlton Club, Pall Mall, S.W.  
 W. C. Copperthwaite, Esq., Malton, Yorkshire.  
 C. F. Varley, Esq., F.R.S., 2, Great Winchester Street Buildings, E.C.  
 J. O'Sullivan, Esq. (late U.S. Minister to Portugal), 10, Rue Kepler, Paris.  
 H. Nisbet, Esq., 219, George Street, Glasgow.  
 Mrs. Hamilton, York Place, Portman Square, W.  
 J. Lamont, Esq., Fairfield, Liverpool.  
 Thos. Slater, Esq., 19, Leamington Villas, Westbourne Park.  
 W. J. Williams, Esq., Elliott House, New Steine, Brighton.  
 A. Glendinning, Esq., 4, Castledine Road, Anerly, S.E.

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

## MR. MORSE'S APPOINTMENTS.

HALIFAX.—Saturday, May 13th. Testimonial tea-party in honour of Mrs. Scattergood.  
 MANCHESTER.—Sunday, May 14th, Temperance Hall, Grosvenor Street. Afternoon at 2.30; subject, "Mental Dynamics." Evening at 6.30; subject, "God's People; who are they?" Admission free.  
 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.  
 LONDON.—Sunday, June 4th, Doughty Hall, Bedford Row, W.O. Evening at 7; admission free.

Societies desirous of engaging Mr. Morse's services are requested to write to him at Warwick Cottage, Old Ford Road, Bow, London, E.

We have great pleasure in calling attention to Mr. Wilson's proposed course of lectures on the Colours of the Rainbow, at Cambridge Hall, on Sunday week, May 21. As the lectures will be illustrated with the designs that are appropriate to the sections in the particular ray of extension on each successive Sunday, there may be expected, not only an interesting explanation, but artistic workmanship, for inspection.

## REFUGUS PECCATORUM.

Far from the grinding town,  
 Out of the smoke and the din,  
 Abroad of the science of sin,  
 In a Sylvan retreat;  
 The cares of the world shall surely die,  
 Bursting their bonds with a great sigh,  
 When the dear friends I meet,  
 Where the scent of flowers is blown,  
 And the grass grows in the street.  
 My spirit shall feel at ease  
 In a gentle atmosphere,  
 The breath of a brighter sphere;  
 For Love reigns there:  
 And oh! the heavenly, soothing power  
 Of the sweet twilight hour!  
 When spirits whisper the praise and prayer,  
 Thoughts of the earth-plane cease,  
 And we feel God in the air!

Ministrants from above,  
 By the Almighty taught,  
 Bring us bright gems of thought  
 Of endless worth!  
 And raise the bowed soul from its pain  
 Into life again;  
 Till we forget of the earth,  
 Glowing with Love,  
 And bright with celestial mirth!

Ecerton, May, 1876.

J. REGINALD OWEN.

## SUNDAY SERVICES AT CAVENDISH ROOMS.

On Sunday last, Dr. Sexton being absent on a lecturing tour in the provinces, the platform at the above hall was occupied by Mr. Thomas Shorter, who delivered an interesting discourse upon "Christianity the Religion of the Inner Life," in which he showed that true Christianity consisted in a spiritual life of purity, truth, and holiness, and its great aim was to bring peace upon the earth, a peace that can only exist when there is harmony between God and man. The attendance was rather small, but all present seemed highly pleased with the manner in which Mr. Shorter treated his subject.

Next Sunday Dr. Sexton will resume his ministration. Service as usual at seven o'clock. Subject, "Nature and Providence."

## 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.  
 ALSOP, 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, Beevor 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. BROWN'S MOVEMENTS.—Sunday, May 14th, Freemasons' Hall, Wey's Court, Newcastle. The following week, Northumberland; after which Chester-le-Street, Dipton, and then North to Scotland. Present address, Care of Mr. Geo. Smith, 20, South Row, New Delaval, Northumberland.

ANNOUNCEMENT has been made that the "Life of the late Eliza F. Morris," written by her husband, editor of the *Malvern News*, is in the press. To subscribers, price 10s. 6d. Mrs. Morris will be remembered by our readers as the author of some truly spiritual poems which have appeared in these columns. Subscribers' names should be sent to Mr. J. Morris, "News" Office, Malvern.

BURY.—Mr. John Ainsworth of Liverpool (late of Bury) will give two addresses in the Assembly Room, Cook Street, on Sunday, May 14; afternoon at half-past two; subject: "Spiritualism, and Why I do not Object to it; evening, half-past six: "The Life of Christ Considered from a Spiritual Standpoint." Relevant questions permitted at the close of each address. Collections made to defray expenses. We hope the Spiritualists of the district will attend to hear their old friend.—JAMES SHEPHERD.

MRS. OHLSEN AT OLDHAM.—Last Sunday Mrs. Ohlsen delivered two addresses in the Spiritual Institute to very intelligent and respectable audiences. That in the evening was one of real practical utility, showing the necessity of Spiritualists living in harmony with each other, having love and sympathy for each other, and living pure, peaceable, and gentle lives, putting away from all their thoughts and actions envy, hatred, malice, and all uncharitableness, and showing to the world around that Spiritualism is something more than is commonly asserted. It is a power that refines the coarse, reforms the vicious, and clothes in their right minds all that follow its teachings, and makes them examples worthy of imitation—in whom are vested the powers spoken of in Mark xvi., 17, 18. Several questions were satisfactorily answered at the close.—J. WOOD.



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[Extract of a letter from Robert Dale Owen to the Author.]

I thank you much for the brave book you were so kind as to send me. The subjects upon which it touches are among the most important of any connected with social science, and the world is your debtor for the bold stand you have taken.—Yours sincerely,  
 ROBERT DALE OWEN.

[From Judge J. W. Edmonds, ex-Chief Justice of the Supreme Court, New York.]

I have read the work "The Science of a New Life," by Dr. John Cowan, and I ought not to withhold from you the expression of my approbation of it. I would have given a good deal for the knowledge it contains in my boy days—some sixty years ago, and I rejoice greatly that it has at length been put in a form accessible to all.  
 J. W. EDMONDS.

[From Dr. Dio Lewis of Boston, the well-known Author and Lecturer.]

Dr. Cowan.—Dear Sir,—I have read your work, "The Science of a New Life." I have more than read it—I have studied, I have feasted upon it.

During the last twenty years I have eagerly sought everything upon this most vital subject, but I have found nothing which approaches in simplicity, delicacy, earnestness, and power this work. On my own account, and in behalf of the myriads to whom your incomparable book will carry hope and life, I thank you. For years I have been gathering material for such a work. Constantly I have applications for the book, which years ago I promised the public. Now I shall most conscientiously and joyfully send them to you.—I am, most respectfully yours,  
 DIO LEWIS.

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SUNDAY, MAY 14, Mr. Linton at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, MAY 15, "Star Circle," at 8. Mr. J. Burns, on "Phrenology." Admission 1s.  
WEDNESDAY, MAY 17, Mr. Herne, at 3. Admission 2s. 6d.  
FRIDAY, MAY 19, Miss Eagar, Trance Medium, at 8. Admission, 1s.

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

SATURDAY, MAY 13, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]  
SUNDAY, MAY 14, 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 15, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Williams. See advt.  
TUESDAY, MAY 16, 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.  
Mrs. Baker Howarth's Developing Circle, at 87, Inville Road, Waltham, S.E., at 8. Admission 1s.  
WEDNESDAY, MAY 17, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.  
H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.  
21, King Arthur Street, Clifton Road, Peckham, at 8. Admission, 6d.  
THURSDAY MAY 18, Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8. Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.  
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#### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 14, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
BOWSBY 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 4.30.  
HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.  
NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.  
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 8 p.m.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.  
DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.  
SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.  
LOUGHBOO, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.  
GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.  
HECKMONDWICK, 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.  
BURT, Assembly Room, Cook Street, at 2.30 and 6.30.  
TUESDAY, MAY 16, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
BIRMINGHAM, Miss Beattie Williams, 71, Alma Street, trance medium.  
WEDNESDAY, MAY 17, BOWLING, Spiritualists' Meeting Room, 6 p.m.  
OSSETT COMMON, at Mr. John Crane's, at 7.10.  
BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7. 165, St. Vincent Street.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.  
KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shaeckleton.  
THURSDAY, MAY 18, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court Newgate Street. Seance at 7.30 for 8.  
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.  
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.  
FRIDAY, MAY 19, LIVERPOOL, Islington Assembly Rooms. Committee Meeting at 7.30 p.m.; Debate at 8.  
NOTTINGHAM, Churchgate Low Pavement. Seance at 8.  
BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.  
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