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SPIRITUALISM.

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THE PROGRESS OF SPIRITUALISM AMONG ITS FRIENDS AND THE PUBLIC GENERALLY.

A LECTURE DELIVERED BY MR. J. BURNS OF THE SPIRITUAL INSTITUTION, LONDON, AT GROSVENOR-STREET TEMPERANCE HALL, MANCHESTER, ON SUNDAY, MAY 7.

On the occasion of the Fourth Quarterly Conference of Lancashire Spiritualists, held on the above date, Mr. Burns was appointed to deliver a lecture to the delegates in the evening. It is a discourse more particularly addressed to Spiritualists. The first portion appeared in last week's issue, terminating on page 293. The two portions should be read in connection. Mr. Burns's lecture was continued as follows:—

I do not make any sweeping criticism on Spiritualists in respect to the more profound and scientific study of the phenomena, because I know there are thousands of them who are doing as I have indicated they should, but these are seldom heard of in public. They are doing a good work, which will not only be of use to themselves, but to Spiritualists generally. And here I would advise our friends not to invite all sorts of strangers to their sittings. It is absolutely necessary, to get to a higher standard of phenomena and control, that we be more select in our method of forming circles, and those are the best friends of the Cause who keep the spiritual stream moral and pure by banking it in with proper conditions. While it is quite right we should have a percentage of shallow water floating around the great ocean of spiritual truth, still we must not let this tendency become general, or the great body of water become tainted with the mud washed in from the shore of ignorance and materialism. If it were possible all at once to make everyone in this country a Spiritualist by getting the mediums to sit with all sorts of discordant people, and convince them of the phenomena and teach them to attain them, it would cover the face of the country with the control of demons. In instituting spirit-control it is right and proper that we provide such conditions as will permit that control to be of a high and beneficial kind, otherwise we had better allow matters to stand as they are. We hold in our hands the power of sustaining the equilibrium between the spirit-sphere and the earth-sphere. The exercise of this power entails a terrible responsibility: the most awful in its consequences which can be placed within the reach of man. By it we may, with bad conditions, place mankind under a low spiritual tyranny, or by good conditions bring the people *en rapport* with that which will elevate and benefit them. With every fresh conquest we make in territory by the institution of new circles, we require to spread newer and higher light from previously formed centres of finer development and controlled by a higher spiritual power. With all attempts at the physical phenomena there should be accompanied spiritual influences of a pure kind, to elevate the phenomena and develop the mediums progressively into higher forms of manifestation. Too close attention to physical mediumship exhausts and in time demoralises the medium. I could point to famous mediums who have become completely demoralised, who are now hopeless drunkards, and morally are utterly unreliable from the effects of excessive mediumship and bad habits conjoined. Every form of excess is bad. Excessive physical labour and too little acquaintance with mental and elevating pursuits brutalises a man. Overtime in the workshop and in the office depletes the system of those fine qualities which give it tone, and are the safeguards of morality and normal feeling. In like manner excessive mediumship of any kind is an evil. The grosser magnetism that is favourable for physical manifestations becomes in time exhausted, the conditions become impaired, the better class of spirits cannot manifest, a lower order steps in, and ambiguous phenomena, sham exposures, indiscretions on the part of the medium, and other forms of ruin follow in the train. In our work we require to be careful that we are not the worst enemies of Spiritualism, rather than its friends and promoters. The physical medium should either aim at graduating into another form

of mediumship, or choose the best possible conditions for permanency in the field for which he finds himself best adapted. If the medium become exhausted or perverted, then all that sit with him suffer. No person leaves a seance as he entered it; all are changed somewhat, either for the better or the worse. If we are wise we will take care that it is for the better.

Spiritualism should be sought after with a proper motive. Oftentimes people go into it with a view of getting a bit of fun,—there is no Spiritualism about that; or, it may be, they go to see if there is anything in it, or whether it is all nonsense; or, again, for the purpose of conversing with their relatives, or to see some wonderful materialisation, to gratify an idle curiosity. Some enter into it with a view of recovering lost property, or to gain tidings of the man who owes them money. Now all these motives are wrong—are unworthy motives—though some of them may be pardonable at the beginning. When you investigate, it should be with an earnest desire to be benefited spiritually, to gain a knowledge of God's truth, and with this feeling all would be kept right. It is in this matter even as Jesus says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added;" and in Spiritualism there is no other safe or successful plan. If you go into the matter simply to test the genuineness of the phenomena, Spiritualism will soon be cast from you, like an old shoe that has served your purpose; it remains only to be thrown aside when it is no longer interesting to you, and so of all the minor motives that actuate investigators. Paul says, "Ye did run well;" some do for a time, and this remark is applicable to many Spiritualists who have been attracted to the movement as children are attracted by a new toy, and which, when the newness is worn off, becomes neglected and cast aside.

The true man goes into Spiritualism for the discovery of truth, the diffusion of truth, and the application of truth to the welfare of mankind. You will find, furthermore, that the successful investigator of Spiritualism has an aptitude for this work, just the same as the successful musician has got a bias for music, or the mechanic for ingenuity. There should be the greatest scope allowed to all to follow out the investigation as their organic natures may determine.

Experience has shown that those who are adapted to sit together in circles are such as are surrounded by a peculiar sphere or halo of magnetism. This halo is an extension of the inner body, and as the inner body is, so is the outer body. By a certain amount of assiduity we may determine, by observation, the relative conditions of the men and women around us as to their fitness to sit with us in spiritual investigations. We require a more thorough knowledge of the nature of man. The whole problem is comprised between the crown of his head and the soles of his feet, and it is our task, as scientific Spiritualists, to solve it.

A good way of doing this is that practised by Mrs. Kimball in London. She, being clairvoyant, can discover the more interior relationships of individuals, and determine unmistakably the manner in which persons should act together for purposes of investigation. This psychometric talent should be more generally and intelligently cultivated. Circles need not necessarily be large. The family circle, or those you can meet with intimately, are the best for becoming acquainted with experiments in Spiritualism. This is the best basis for that grand practical result of Spiritualism, namely, spirit-communion. Some people profess to find falsehood and evil in spirit-communion.

But there are those who have experiences of a contrary nature. I may say that although I have been investigating Spiritualism for fifteen years, I have never been once misled by spirit-communion during the whole of that time, but on the contrary, I have, in thousands of instances, been actuated in the most precious ways. I would say, to save you from misdirection in spirit-communion, that if you seek for something that is foreign to your own integral spiritual aspiration, you have got to depend upon something outside of you for the accomplishment of that which you seek, and hence have to receive your advice second-hand on trust. What I mean is that every man and woman is

fundamentally a spirit themselves, and that true Spiritualism is knowing how best to do the individual's duty through the agency of the spirit which is the man himself. If this is the basis of your Spiritualism, you will find that all the highest impressions and instructions which you receive will come through your own consciousness; you will become your own mediums by your own spirit aspiring towards that which you most desire. By this inward process of aspiration you will penetrate that stratum or sphere of spiritual life of which your motives and desires form a counterpart, and thus bring you *en rapport* with guides on a similar plane. Being thus directly spiritually related to the high source, desired impressions from it will come to your own spirit, and find external consciousness and expression through the brain-organism in the usual way. You will thus have a lamp to your feet and a light to your path whenever your motives are of such a kind as to attract it. You will be continually in sympathy with guardian angels of a high class, and all communications will come from them through your own consciousness, so that you will feel and know that it is truth and right that is controlling you. This form of Spiritualism is self-educative. It improves the possessor daily, and makes the channel clearer and wider between him and the glorious shores above. Such a Spiritualist gets good and truth in the spirit-circle; he brings it with him.

This form of normal mediumship or inspiration is amenable to the laws of the spirit-circle, in common with all other kinds of mediumship. Our spirits, as related to our bodies, and as related to the spirit-sphere around them, are regulated by the very same conditions as the more abnormal methods of control. For instance, suppose I am speaking to you now of that which I already know to be true. If there is any addition that can be made to this personal knowledge which I already possess, by spirit-friends, that knowledge will be communicated through my consciousness, in accordance with the conditions which are placed around me for enabling spirit-friends so to do.

The person who gives up his mind to the guidance of external influences, on which his own judgment can form no decision, places himself in a position very much to be deplored. We hear of persons being misled by the instructions of spirits, who sometimes tell them to dig up the floors of certain houses said to contain a quantity of money, or set about to invent machines to do impossible things. These are weak, unspiritual minds, actuated by unworthy, unspiritual, and paltry motives, and they become the prey and sport of spirits as selfish and silly as they are themselves. Even if they succeeded in their contemptible efforts, they would not be any better for it spiritually. Their motive is neither rational nor spiritual, and it cannot end in a rational or spiritual result. When people take the advice of spirits, they should take care to "try the spirits," which can be effectually done by scrutinising their own motives.

[The lecturer discussed the meaning of the term "Spiritualism," regarding it as the most significant and comprehensive which could be applied to the movement, and then he proceeded to speak of organisation, and regarded the circle as the type of spiritual organisation.] One means of securing organisation practised by some Spiritualists is in certain forms of action, such as getting subscriptions, appointing officers, publishing rules, and so on; but this sunk the thing to the plane of a "movement," and it became a mere human plaything. True spiritual organisation embraces every man and woman actuated by spiritual principles in their lives. We must have human beings to carry on the "movement," but the "cause" must not be controlled by human beings. The source of the spiritual movement is in the realm of spirit, and real spiritual organisation is the adoption of such conditions as will secure to earth the fullest measure of high spiritual influences. This can only be secured by a study of the means which have been already discussed. The higher spiritual spheres are already organised, and our business is to know how to relate ourselves successfully thereto. Every honest, intelligent seeker for truth is, therefore, the best friend of organisation, and is working in strict harmony with all other workers of the kind. Such Spiritualists are the strength and hope of the movement, and those through whom its motive-power proceeds. Without such organisation, all our external movements are a sham, and our crude experiments, it may be, a means of retrogression, rather than of progress. We cannot stand still in this matter. Once having opened the door, low spirits will manifest if good ones cannot. All forms of mediumship are either good or bad, as they may be properly used, or the contrary. High and good spirits may materialise, but to do so they require the best conditions. Fail in supplying these, and we must content ourselves with such low company as we make accommodation for.

The work of Spiritualism is naturally divided into two departments: that which heralds it abroad to the public, and that which aims at individual improvement in private. Some men are adapted to one kind of work, and some to another. The spiritual agitator who stirs up the public mind is a very different man from the prophet and philosopher, and yet the three functions may be found in the one person.

In our private or educational efforts also there is division of labour; for there is the work of experiment, by which personal development is secured, and there is a more public school for social intercourse and the interchange of personal influences and characteristics. These conferences are highly educational, and the Lancashire Spiritualists have much credit due to them for introducing a valuable form of culture to their brother Spiritualists. These conferences are useful because they teach you the use of yourselves in public work, and thus through you the Cause is more intimately related to the Movement. You come here with one accord, and thus form a condition on a large scale for the influence of spirits who are interested in this great work. You counsel and forbear with one another, and your eccentricities and personal angularities are thus partly worn off and assimilated with the general spirit animating all.

The Children's Progressive Lyceum has been a great means of keeping English Spiritualists together. No other form of organisation has stood the test of time and experience so bravely. The Lyceum means spiritual culture, and the blending of the qualities of all the members, thus effectually uniting them together in one body. They all meet on the basis of brotherly and sisterly equality. It is not so much a school in which intellectual dogma is taught, or in which phenomenal facts are exhibited; it is a practical result on the social or human plane. It is the bringing together of members of different families, and fusing them

into one great family. These children sing, and their voices thrill together in the various parts of harmony; their souls go out, and are united into one great soul by the music and sentiments to which they give utterance. Then they stand up in their exercises, which, by expanding their limbs in various ways, drives the impressions received right through their whole organisation, and incorporates truth and love with every fibre. Some people are Spiritualists in one part of their intellect, and but few are Spiritualists all over, the reason for which is that they do not do things scientifically. Their method of taking in Spiritualism is something like water on a duck, which, when it leaves the pond, is as dry as if it had never entered it. To have them taught thoroughly the children must be impressed in a thorough manner. These employments, then, effect the blending of individual influences and universal truths in the whole company. You may come to a meeting like this and have a person sit on each side of you the while and go away as great strangers as ever. So far as the development of your social nature is concerned, you would have been as well off sitting at home with a book in your hand. The intellect alone has been appealed to by the lecturer while his hearers have been isolated. By a judicious commingling, the sluggish person may give off that which will benefit and control him of fiery elements; another, who is perhaps a little gross, may make a profitable exchange with one who is too refined; the one with too much lung-power may healthfully influence one who is lacking in this particular. You exchange physical influences with another person, and you get something you require by the process. It is this tendency amongst mankind which forms the joy of association.

Now, it is supposed that people go to church because of a belief in dogma, but dogma will not take them there, generation after generation. What, then, is it? It is the deep-seated necessity of the human soul to meet and commingle with its fellows. And we, as Spiritualists, must take advantage of this principle, and we will make our movement a great success. Just in so far as we have tact enough to lay hold of it, will we be able to give our movement a grasp on humanity. In the Children's Lyceum, again, they walk round in procession; first singly, then in twos, then one-half turn round and grasp the right and left hand of each person they meet alternately. Now, as I look at you before me, I feel that a certain relationship has been established between you and myself. If, however, you all stood on this floor arranged ready for the march to the strains of music, and I had the privilege of joining you, and grasping each of you by the hand, looked into your eyes, and felt the warm flush of your personal spheres as I passed by you, I would never forget it. You would get more acquainted with each other in ten minutes by this method than by a life-time of lectures and sit-still meetings. My experience as a Spiritualist is that the Children's Lyceum, or some movement of that sort, is the work to be engaged in for the completion of Spiritualism; but everyone is not adapted to promote this sort of work, though all may participate therein. Some are adapted for the development of seership, others for investigating the laws of spirit-communication, others for giving tests of spirits, others again for teaching principles from platforms, whilst others are suited to carry on Spiritualism in new places, or to stand at the door to sell a publication, or to make appeals on behalf of funds.

The burden of my remarks, however, is the great necessity on the part of Spiritualists for individual cultivation. This is the basis of social concord. If you bring a number of crude people together, they cannot work in unison, because they are not individually in harmony with themselves. There must be a certain degree of personal culture before social union can be a success. Your previous work as investigators enables you to sympathise with and instruct each other when you come together, and when you return to your places you commence the work with renewed strength and insight. There is a wondrous power in this room; if you only knew how to utilise it, the result would be remarkable. Go on with your investigations and exchange of experiences, and the fruits will show themselves in due course.

But you will ask, "How are we to make a commencement on a higher plane of investigation?" First, by feeling that you require something more; and secondly, by the effort to attain it. The initial idea that the phenomena are genuine has been established in your minds, and you find that the problem has thereby assumed enlarged proportions. You have had presented to you most mysterious facts, which you fail to understand. Who will teach you? Your spirit-friends cannot do it. Your child or sister in spirit-life may be all to you that a child or spirit-sister possibly can be, but she fails when you ask her to impart a scientific knowledge of the conditions of spiritual existence. When these good spirits lived on earth they could not explain earthly existence. How, then, can we expect, now that they have been removed to a world entirely new to them, that they can explain it, and the relations which it bears to this one? For want of this knowledge both spirits and sitters get sadly confused, and much misunderstanding occurs in the circle. It is our business to try to find out these matters for ourselves. We should not leave it all to the spirits, for we may be their teachers as much as they are ours. I have been sometimes ashamed of Spiritualists sitting for hours round a table, listening with profound attention to the jargon of an entranced medium, out of whose two hours' talk not one grain of palpable sense could be sifted. While sitters are content with this they will get nothing higher or better. It is an abuse of mediumship to treat it so. Such fruitless sittings are not the fault of the medium nor of the spirits, but of the sitters, who do not permit aught of a higher order to come. Do you not know that the circle for intellectual phenomena requires intellectual conditions, even as for physical phenomena it requires physical conditions? Only for the intellectual and religious teaching the spirits require, in addition to physical conditions, intellectual and, we may say, moral conditions.

How shall we, then, condition our minds for higher teachings? By implanting the seeds thereof in our minds by our own efforts. Spirits cannot actuate us further than our conditions will permit, nor do they do our work for us; they only help us to do our work for ourselves. Why should we sit and listen to stupid, unproductive trance-controls when we can take up a book by Tuttle Davis, Peebles, Judge Edmonds, or other inspired writers, and fill ourselves with spiritual knowledge to repletion? These books being all written by persons more or less mediumistic, are veritable spiritual teachings, as much so as if we had listened to them from the lips of a medium. If we were as eager to

circulate our scriptures as the sectarians are in distributing theirs, our movement would be in a different position. They have their tracts, Bibles, books, and publications everywhere. You can enter no house, even of Spiritualists of the poorest order, without finding there abundance of sectarian literature. Except in very few places, we look in vain for works on Spiritualism. Every Spiritualist should have his shelf of spiritual books for family reading, and for handing to an inquiring neighbour. This would give our Spiritualism a different turn. "The spirits of the prophets are subject to the prophets;" and if we have prophets with heads so obtuse that an intellectual idea cannot penetrate them, we must not be astonished if intelligent spirits cannot get their beautiful teachings through such opaque substances. The spirit-world is anxious to teach us, but we will not be taught. We are pleased with notions that explain nothing to the satisfaction of an intelligent man, and think the comfort obtained from communion with relations as sufficient. It is good in its place, but it is not all; Spiritualism covers too much ground for that. We must get into our heads the germs of progressive ideas, which may be gleaned from books or the words of a speaker; then the spirits will have an atmosphere of intelligence through which they can influence our mediums; not that it is so needful that the mediums get crammed with these ideas as it is necessary that we begin to think and know for ourselves, which makes us the proper persons to form a circle for the reception of real enlightenment.

The spirit has said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20. What a comforting promise! What beautiful language! The highest, the wisest, and the holiest are already in our midst, extending to us the arms of love, and crying aloud, "Why will ye not come up higher?" We are engrossed with childish toys and fables. We do not hear the heavenly voice. The angel knockings at the door of our consciences are like sounds made on the stony rock. To these invitations from the spheres we must respond, and not allow ourselves to become the prey of the inhabitants of the lower degrees of spiritual existence.

We also require to feel in this spirit-communion, above all things, that we are communing with God—that God is in this way giving us the dearest secrets of his bosom. We want to feel that in this Spiritualism we are making men of ourselves not only for time, but for eternity. The man who lives short of this lives a short-sighted, narrow-minded existence, which prevents him from occupying a high condition at death in the spiritual world. All these investigations are in reality a discipline and exercise to the soul, the benefits of which will be ours eternally. But what will be the condition of him who neglects the opportunity which this life affords him for intellectual development and soul culture? His faculties having been wholly absorbed in gratifying his propensities, he will find himself at death unable to leave the earth-sphere. The spirit-world will be an unknown region to him, and his condition will be a dim reflection of this world. There he will be on earth's surface, goaded on by earthly appetites, which he has no normal means of gratifying. His desires for tobacco, for intoxication, for money, grossness, and personal display occupy him to the exclusion of all that is adapted to man's true spiritual state. Well may he exclaim: "I am a lost man, chained down to the hell of physical conditions, with no organism to adapt myself thereto." If we aspire no higher than such spirits did—if we are ignorant, blind intellectually, intemperate, and gross, we can never gain communion through our mediums with the bright land of ascended spirits; we must in turn be instructed by those who are as degraded and ignorant as ourselves, and our Spiritualism will become no better than the witchcraft and magic of a bygone age. Spiritualism, with the brightest promises that beget the page of Revelation, also holds out terrors more awful than the fabled hell of Orthodoxy; but, thank God, He has made us the arbiters of our own destiny. We have only to lay hold of the means, mundane and spiritual, which He has provided, to enable us to ascend to the closest fellowship with Him our Heavenly Father.

THE STAR CIRCLE AT THE SPIRITUAL INSTITUTION.

MR. BURNS'S DELINEATIONS.

An excellent audience assembled at the Spiritual Institution on Monday evening last to listen to Mr. Burns's disquisition on the relationship of the organisation to mediumship. It would be a very inaccurate limitation of the important subject he has undertaken to call these phrenological lectures. They are far more than that. The intimate connection of the entire human organism with the mental and spiritual capacities is profoundly, yet clearly, explained. For this purpose, not only is the cranial development taken into consideration, but the anatomical structure, physiology, bodily symmetry, and temperamental conditions are all laid under request. Not one or two parts of the man, but the whole man is analysed, even to the size and form of his foot. If it be that the human body is the creative result and manifestation of the indwelling spirit, it is evident that the one must be the true indicator of the other. To mediums, and to all persons aspiring to enlightened views of spiritual manifestations, and who would be warned against the many pitfalls that lie in the pathway of investigation, no lectures can be of greater practical value than those now in course of delivery at the Spiritual Institution. But to reach that point, the hearers should make themselves students, and should, as requested, come provided with note-books for the recording of statistical facts for comparison, and for permanently registering the many weighty and striking thoughts that continually scintillate from Mr. Burns's brain in the course of his addresses. This was very conspicuous on Monday last. Many of his brightest and most valuable thoughts darted forth in the midst of his delineations of character. There are no efforts in this country so calculated to place the philosophy of Spiritualism on a sound, impregnable basis, as these Monday evening practical exercises.

Mr. Burns opened the evening by stating that a few days ago he had received from an unknown individual a copy of the *Belfast*

Weekly Telegraph, containing an engraving of the monument erected to the memory of Henry Cook, D.D., a great Protestant preacher in Ulster, whose character he would proceed to delineate, so far as he could, from such a picture.

DELINEATION OF HENRY COOK, D.D.

The organisation, said Mr. Burns, is one that is instructive to the students of phrenology. I know nothing about Dr. Cook, but if we hazard a few remarks upon him they may be read in Belfast, and we shall probably learn if there is any appositeness in them.

The outline presented is that of a lithe, well-formed man, of considerable personal beauty. The figure is proportionately developed. The face is extremely well balanced, and the head is large and harmoniously proportioned. We may say, in passing, that the whole of the man is represented in his face. It is a map of his organic condition. In the case of Dr. Cook, we find, not a large abdomen indicating great capacity of the digestive process, but there is such a fine development of the lower part of the face, which is the facial index of the digestive region, that we may be sure he had a healthy appetite. The digestion was normal, and his tastes were pure and moral in their tendency. The ability of the digestive system to perform its work does not necessarily depend upon the capacity of the organs engaged in the process, but in the harmony of that process with the other functions of the body whereby the assimilated food is properly taken up and distributed to the various purposes which it has to serve. In that respect we have before us a man who never was gross or gluttonous in his appetite, who might, indeed, for a great part of his life, have been delicate and susceptible to deranging influences, but yet who was remarkably healthy and enduring, and capable of surviving to old age.

The second department of the organisation that presents itself is the ability to work. The framework of the body, through which all mechanical processes are performed, is here in a beautiful condition of development. The limbs are long and gracefully proportioned. This denotes a man of activity, not afraid of work. He was not so much of a metaphysician as a practical applier of whatever knowledge his mind came in contact with. No sooner was a thought formed than it was put into execution. He would use his body in working, in travelling, or in any form of activity which was necessary to the attainment of his intellectual purposes. He did not sit in his study and devise schemes, or give expression to fine essays, so much as he made society feel the force of his convictions by the practical acts of his life. Such a man would not be known so much for his writings or the number of volumes he produced as from the work he performed in society, and the influence which his principles exerted on those among whom he laboured.

The head is wide in front, and well developed over the eyes. This was a man who did not finish his education when he left school, but who was continually gathering knowledge, and he had a place in his mind for all forms of information that he encountered. He was capable of becoming eminent in science. His perceptions of natural phenomena were good, and he arranged them systematically. His memory and ability to recapitulate his facts, and to present them in a harmonious connection with each other and to the illustration of the point in hand, were excellent, so that he could bring together all his experience on any subject presented to him.

There is a predominance of the moral region of the head, and from the face there is an indication of great firmness, positiveness, and self-reliance of character. He was a man who was capable of courting public applause, but did not do so intentionally. His sympathies with public life would be such that he could not live and operate without attracting public observation and winning the approbation or dissent of those that lived around him.

He had an expressive face; and contemplating the width and forward projection of intellect with the fine imagination and inspirational powers that accompany it, we have the natural orator,—a man who could produce thoughts swiftly, and present them in a whole and perfect manner. He was a fine critic, had great taste to adapt his expressions to the nature of the case, and was so thoroughly imbued with his subject that he would, so to say, speak all over. The attitude of his body, the look in his eye, the impress of his features, conveyed much more in themselves than the most energetic vocal attempts of many other public instructors; not that he was necessarily exuberant in gesture, but mind was expressed in him by many ways besides the voice, and he made an impression on his audience in which his personality could not be dissociated from his theme.

A man of this stamp was naturally a popular leader, and adapted to promote questions affecting the educational and religious destinies of those among whom he laboured. With the offices to which he professionally devoted himself, he was of necessity a politician, and had he been placed in the senate, would have made an able statesman; the advocacy of principles, rather than the support of party, would have been a prominent feature of his conduct as a legislator.

After this delineation, the faculty of vitativeness was taken under consideration. Two gentlemen were selected from among the audience: one with the organ small or moderate, and another with a full development of it. Comparisons were made, and the modifications of the faculty by the differing organisations of the two sitters were fully explained, as well as the true nature of the faculty itself.

The prominent feature of the evening was the delineation of Dr. Mack, as illustrative of healing mediumship. This will appear in full in our next issue. It was a lengthy lecture, illustrated by measurements of the Doctor, and an analysis of his organic peculiarities as affecting his success as a spiritual healer.

Mr. De Caux and Mr. Johnstone, both healers, underwent a brief comparative delineation as to those points connected with their mediumship, and the special cases which they were organically adapted to benefit. So accurate were these, that Mr. Johnstone on his part observed: "If Mr. Burns had been a medium, he could not have been more correct in his delineation." R. L.

J. M. PEEBLES, returned from Yucatan, has been favouring the people of Chattanooga, Tenn., with a series of lectures.

THE RUSSIAN INVESTIGATION INTO SPIRITUAL PHENOMENA.

WITHDRAWAL OF THE HON. A. ARSAKOFF AND PROFESSOR BUTLEROFF FROM THE SCIENTIFIC COMMISSION.

(From the *Spiritual Scientist*.)

To the Commission Appointed by the Society of Physical Sciences of the St. Petersburg University, for the Investigation of Mediumistic Manifestations.

According to my promise to the Commission to help them in extending their invitations to mediums, I have neglected no effort to the accomplishment of the said purpose. Nevertheless, but few mediums have shown any desire to come to Russia, and those who did were unsuitable for a preliminary examination, as their mediumistic powers were not of a nature to afford any chance to investigate physical phenomena. Finally, and for reasons previously detailed to the Commission, I concluded to bring with me from England the two Petty boys. The mediumistic powers of these boys proved too weak, not only for them to be tested by a committee, but even at private seances in my own house. Having obtained no manifestations worthy of any attention at all—as already published by me—at the committee's investigation, after four seances, I declined to waste any more of its time in investigating the Petty boys.

Immediately after that, on the 15th of December last, Professor Mendeleyeff delivered his lecture on Spiritism. The haste exhibited by him on this occasion, the precipitancy with which the failures of the four seances were reviewed, when the Scientific Commission had just adopted a resolution to make not less than forty experimental examinations, did not agree, in my opinion, with the impartial and serious character which we have the right to expect in a truly scientific investigation. This lecture did not appear in print, and it was therefore impossible to either reply to its errors or to point out its one-sidedness. But in what was declared by M. Mendeleyeff the attitude of the Commission toward the object of their examination was very clearly defined. Professor Mendeleyeff—at whose suggestion the Commission was organized, and under whose direction it acted—openly avowed himself an enemy of Spiritualism. The Commission, acting in unity with M. Mendeleyeff, was evidently anxious that the results of its further investigations should prove as fruitless as the results of the first four seances with the Petty boys. The difficulties in the way of obtaining an impartial examination multiplied ten-fold; and, for my part, I felt fully that it would be useless for me to attempt any further assistance to the Commission. But as I had already taken steps to invite here other mediums, and had succeeded in inducing a lady to come—who is possessed of remarkable mediumistic powers, and perfectly answers the requirements of the Commission's investigation—I decided upon proceeding further. I hoped that I might be mistaken as to the predispositions of the Commission. Furthermore, I desired to ascertain how it would conduct its investigations when it had to do with a true medium in the full acceptance of this word, and one, moreover, who was not professional. This lady was totally independent as to her social and financial position, and had consented to take part in such an unpopular position merely for the sake of promoting the scientific object ostensibly in view.

I had the honour of introducing this medium to the Commission in the person of Mrs. C.—. From the very beginning of the seances, the physical manifestations which characterise this lady's mediumship—namely, loud raps, movements and levitations of the table—occurred with great strength. Of the experimental seances, we had in this second series four—on the 11th, 25th, 27th, and 29th of January. The seance at which the medium by reason of sickness, could not attend was, although the Commission had been notified twenty-four hours beforehand, counted by its members as one of the forty which it had bound itself to hold.

During the experiments of this second member series, we learned the following:—

1. The Commission failed to act up to its resolution of May the 9th, 1875, that immediately after each seance a report should be written out and signed by the witnesses on both sides. Instead of that, the reports were filed several days later, and not in the presence of witnesses, but were presented to them for signature when already prepared by the Commission, and when they could not be altered in any particular.
2. The plan itself of these reports underwent a thorough change. The Commission saw fit to accept the private testimony of persons not belonging to the Commission, but who may be said to have been present at the seances, since they had been eaves-dropping and peeping through the key-holes. Such uncalled-for and personal testimony, based on subjective impressions, either amounts to nothing at a scientific investigation, and therefore is inadmissible, or if the contrary, then the Commission itself was useless, for it was organized, we must suppose, for the very reason of replacing such personal and subjective evidence with unanimous and impersonal experiment.
3. Having found room for personal evidence of its own choosing, the Commission nevertheless rejected my offer to select a lady of their acquaintance for the purpose of examining the feet of the lady medium, under the pretext that personal testimony was not convincing.
4. The reports of the experimental Commission were drawn carelessly and inaccurately. It is impossible to gather any definite idea in these reports either of the manifestations which took place or of the condition under which they occurred. Some of the narrative does not coincide with what happened, while some manifestations that transpired are not even mentioned. All this is demonstrated in the individual reports made by myself and other witnesses.
5. As to the reports for publication, the Commission resolved neither to allow them to be carried to the private domiciles of the witnesses for signature, nor to furnish copies, nor to allow such to be taken by the witnesses who were present. Such an order of procedure compelled the witnesses who were appointed to watch the interests of the medium to present their own private reports, and was as strange as it was embarrassing.

In view of such a state of affairs, in my report of February the 5th, I had the honour to explain to the Commission that before we could proceed with the experiments at all, the witnesses for the medium must be permitted to acquaint themselves previously with the general reports, which had not been as yet presented to us for signature, as well as with the private reports of the outside members of the Commission.

After that, on the 13th of February, I read in the rooms of the Physical Society the protocol (or report) of the third seance of January the 27th. As to the report of the fourth seance, I learned that it was not yet even filled up. Concerning the private reports, M. Mendeleyeff informed me that the committee had neither assigned any particular time nor order for their presentation. Thus it remained for us witnesses to advance without knowing what lay in wait behind us. At the same time, the little of which we had assured ourselves was of a nature to make it very difficult for us to proceed. Of all the reports which had appeared, the most prominent were two extended ones by M. Mendeleyeff. They embodied a long series of undemonstrated affirmations, which tended to convey to every reader the impression that all the manifestations mentioned in the reports were simply tricks consciously performed by the hands and feet of the medium. And in the report of M. Bobileff, who, as well as M. Mendeleyeff, attended but two seances, we see indicated a full conviction of the spuriousness of the phenomena, and that the medium produced them herself at will by muscular contraction. Moreover, the observations upon which both of these gentlemen try to base their conclusions as to what took place at the seances were not communicated by them to the other witnesses present, thus making it impossible for them to either verify or correct that which was suspicious. I am quite ready to admit that what took place was very far from being surrounded by such conditions as to warrant the Commission, after only four seances, to come to a final conclusion favourable to the genuineness of mediumistic phenomena. If, after the forty seances agreed upon, an unfavourable report had been made upon the basis that the experiments had been unsatisfactory, then the decision might have been respected by every one. But in view of the methods to which the Commission has now stooped, all further investigation, at least with the present medium, is impossible. I have no right to leave Mrs. C.— in ignorance of what people write about her, and these writings consist of dishonourable attempts to prove that she is an impostor. Under the circumstances, I do not feel myself warranted in any longer subjecting a private person, and especially a lady, to such uncalled-for accusations, which to anyone who feels himself to be innocent of intended fraud are highly insulting.

Thus this series of investigations, with an undoubtedly good medium, has shown me very clearly that the conclusion to which I arrived after hearing M. Mendeleyeff's lecture as to the preconceived intentions of our Commission was correct.

But, apart from the above reason, there are two more which preclude the possibility of my having anything more to do with the Scientific Commission.

So far back as the 10th of November last, I reported to the committee that the term fixed by them—namely, May, 1876—was too short to enable us to bring mediums to St. Petersburg, and therefore begged to be informed whether I ought to continue corresponding with foreign mediums who might consent to come here after this term. In consequence of this the committee discussed the matter in my presence, and decided to change the term of investigation into a definite number of seances. I was then notified that the Commission had decided upon having not less than forty seances, excluding the months of vacations. Professor Butleroff then left with me the Commission, both of us believing that there had been established a clear understanding between the members and ourselves that these forty seances were exclusive of the May term.

Under this impression, I proceeded with my arrangements with mediums, and succeeded in engaging the services of one of the greatest and most famous American mediums, Dr. H. Slade, who agreed to reach here about the fall.

To my amazement I learned that on the 15th of January the Commission had met again to discuss the subject of the term, and had decided that the forty seances must be confined to the month of May, 1876.

Upon what grounds the committee came to such a conclusion, clearly contrary to the interest of the investigation itself, is more than I can tell; but the fact is that we have no mediums in readiness for them. Mrs. C.— only promised to remain until the 1st of March. Moreover, neither myself nor anyone else could have guaranteed to the Commission for May the forty seances to which they had consented to sacrifice themselves.

The second reason is that after the seance with Mrs. C.—, the Commission, at the meeting of January the 15th, had resolved that "with a view to save time with mediums, they would experiment only with apparatus prepared by themselves." And after seance No. 3, the Commission categorically demanded that they should immediately proceed to crucial tests, with the appliance of their own various apparatuses. Such a resolution and demand on their part upset everything. Every investigation in the domain of Nature must be divided into two definite periods—the preliminary period of the authentication of every manifestation by means of observation, and the final period of investigation. It is an easy matter to note a fact; it is very difficult to investigate and verify it. Thousands of people testify that the mediumistic phenomena exist; it is the duty of the Commission, if they once undertake such a social question, to stoop to the level of the crowd, and first see that which the crowd sees, and in the same manner as it sees it; and only when familiar with the superficial aspect of the questions, to apply the apparatus which the case seems to suggest. No one prevented the committee—even had they followed the method of the crowd—from arriving at an unfavourable conclusion. But the demand—after holding but three seances, and when the manifestations had hardly begun—for crucial tests with apparatuses, when the members of the Commission themselves could not be aware what set of complete apparatus might be required—was something which it was impossible not to regard as diametrically opposed to the idea of a regular course of determined experiments.

In the present most deplorable state of affairs, a negative result of the investigation obtained through the apparatus furnished by the Commission would not stand as a proof of the uselessness of the said apparatus itself, but be taken as a demonstration of the non-existence of the mediumistic force. Therefore, every step which might be conceded by those who defend the reality of the mediumistic manifestations would only compromise our affair.

It is unwarranted on the part of Professor Mendeleyeff to reproach us, witnesses, that "in our writings we lay a great stress on the value of scientific experiments, and when they are offered to us, we obstinately

refuse them and demand an adherence to the valueless testimony of the school of the crowd." To clear away, once for all, every misunderstanding, I deem it a duty to say that we do not in the least reject the scientific—that is, experimental and instrumental—methods of investigation for the manifestations. We only assert that such a method is liable to lead to no great result until after a sufficient acquaintance with the phenomena, by way of ordinary observation. I am fully authorized to believe, that if the committee had continued their ordinary seances with Mrs. C—, accepting such conditions as are generally adopted by the "crowd" for the prevention of fraud, the several kinds of phenomena, such as raps, movements, and levitation of the table, might have been displayed to such a satisfactory degree as to force the Commission to see in them "manifestations worthy of investigation." The happiest issue of the promised forty seances could not have been greater than this; but this alone might have forced the Commission to undertake further experiments.

In consideration of all the foregoing facts, any further interference on my part becomes, as I have said, impossible. But as it is more than evident that the investigation undertaken by the Commission did not primarily depend on my personal help, therefore, I may be left to hope that it will find means to select the help of other persons in order to bring their experiments to a fuller and more satisfactory result. My personal trouble I certainly do not regret, for I considered it my duty to comply with the invitation of the Society of Physical Sciences. So far as I could, and my knowledge went, I have fulfilled my promise; and at the same time a very important object—at least for myself—has been obtained: the attitude of our Commission towards the subject, and the object of their investigation has been made clear.

In conclusion I beg leave to add that so long as the Commission hold to the policy of flatly denying the phenomena, and see in them only charlatanism, they will neither attain to the object of their researches that which was sketched in the first offer made by M. Mendeleeff, nor will they satisfy those who certify to the existence of such manifestations. The committee forgets that the mediumistic power has its origin, force, and support in domestic circles and in their own experiments, against which the policy of negation and fraud is powerless. Such questions which have attained a social importance, cannot be solved by negation and an ignorance of them. Let science and knowledge be on the side of the negators and sceptics, but upon the other side we have the conviction in the reality of facts; which conviction we have obtained by the evidence of our senses and by reason. A. AKSAROFF.

St. Petersburg, March 4, 1876.

PROTEST OF PROFESSOR BUTLEROFF.

Professor Butleroff also publishes his reasons for declining to remain on the Commission. We extract these from the *Banner of Light*. A year ago, when the subject was under consideration, he "pointed out the importance that the Society of Physical Sciences should not form any preconceived opinions upon the questions at issue so as to anticipate results." "Later developments have shown that these fears were not groundless." "We have the example before us of a verdict being rendered without any examination of the facts of the case." In proof of this he adduced the public lecture of December 15th, given by Professor Mendeleeff, the instigator and chairman of the Commission, condemning the whole thing on the negative results obtained with the Petty boys. "It was assumed because no manifestations occurred, there never were such. Illogical as such a method is, especially on the part of men who in any other experiments would never have allowed themselves such a liberty, their hasty verdict proved more than sufficient for a prejudiced public." "It was impossible not to believe that, even if the committee had obtained positive instead of merely negative results, it would have found a pretext to adhere to its prejudgment of the question which, though not openly confessed, until then evidently existed." "Professor Butleroff grows indignant at the fact that 'Russian scientists could stoop to the dirty methods of the police-spy. They had so little confidence, it appears, in their own experience and their ingenious apparatus, that they posted persons not officially connected with the Commission to peep through cracks and key-holes!' " "No one would have supposed that at its first step the members of the Commission would have showered accusations of deceit and charlatanism, all unwarranted and based upon subjective impressions, yet resolute and determined. . . . We had a right to expect a patient and impartial investigation. Instead of this, the committee established such rules, and imposed such conditions, as were nicely calculated to render participation in the work impossible." "From the very first, the Commission categorically demanded that their apparatus should be used, and exacted conditions that may have prevented the phenomena." The evidence of phenomena was made to rest upon the satisfactory working of the apparatus. "If the phenomena should occur, but be unauthenticated by the apparatus, their reality would at once be rejected, while, if they did not occur, the Commission would promulgate an adverse verdict!" This would be, says the Professor, "offering ourselves as laughing-stocks to the public." The kinds of apparatus employed appear to have been one to indicate genuine raps. One of these, a mnemonometrical table, seemed to be effective for the purpose, if the raps were given. But another, "consisting of parchment stitched over the mouth of a glass jar, and with a galvanometer attached, proved wholly insensible to raps. At a private seance spirit-raps resounded, not only in the sides of the jar, but also in the membrane, and the galvanometer never deflected. But it also remained motionless when raps were produced on the membrane of the apparatus, mechanically and on purpose,—raps imitating the genuine ones as nearly as possible, both in character and intensity!" "At the last seances of the Commission, I was forced to the conclusion," says Professor Butleroff, "that its chief object was not to solve the problem whether mediumistic phenomena occur or not, but to detect at any price that trickery, which it was assumed beforehand as a matter of course, must exist. Such a policy rendered useless all participation on my part in the proceedings." "Facts will remain facts in spite of all the commissions in the world. . . . Society, becoming daily more acquainted with these phenomenal facts by personal experiment, will go forward, leaving the scientific negators behind, until, whether willingly or otherwise, they will find themselves forced to move also. But then, instead of taking the lead, they will find themselves obliged to follow the others."

MR. LINTON'S DISCOURSE AT DOUGHTY HALL ON "THE ATTITUDE OF SCIENCE TOWARDS SPIRITUAL TRUTH."

The maxim that "knowledge is power" was never to my mind more fully exemplified than on Sunday evening last at Doughty Hall, when, according to announcement, Mr. Linton delivered a lecture on "The Attitude of Science towards Spiritual Truth." The manner in which this grand subject was handled by the lecturer not only displayed the mastery he held over it as a man of science, but it also displayed the deep and spiritual thoughts to which the contemplation of his theme had given birth in his mind, as illustrated by his many references to the beauties of nature and the all-pervading wisdom of nature's God.

Mr. Linton commenced his address by a reference to the conduct of the scientific commission of St. Petersburg in the late investigation of spiritual phenomena, of which he spoke in terms of withering contempt.* The great responsibilities of science, and its relationship to the thought of the age, were dwelt upon. It was shown what disastrous consequences arise from even a scientific mistake—an apt illustration of which was afforded by an error in the observation of the transit of Venus more than a hundred years ago, and which gave such interest to the late transit of December, 1874. But he pointed out that science must not be judged of from the moral standpoint of its votaries, but by the work it has accomplished. The work of science in the past was shown to have been a really spiritual work in its effects upon mankind. It had swept away many gross and degrading superstitions that for ages had held the human mind in thrall. It had exposed the fallacies of what once were supposed to be inspired Biblical revelations. The interesting disclosures of modern astronomy, geology, archaeology, chemistry, &c., in relation to the history of the universe and the cosmical arrangements thereof, were referred to in some detail to show their influence on modern thought and opinion. The idea was boldly advanced and elaborated, that science had paved the way for the new spiritual era by opening men's eyes to the sources of Divine revelation, viz., the outer revelation of the physical universe and the inner revelation of man and his relationship thereto. The biological pursuits now occupying such a prominent place in the minds of scientists, and the tendencies of these studies were, the lecturer thought, among the most encouraging signs of the times. The doctrine of forces, the correlation of forces, the conservation of force, and the ultimate nature of force, illustrated by light, heat, electricity, magnetism, chemical affinity, and so forth, were glowingly expatiated upon. Matter was said to be but the manifestation of spirit, and the grand phenomena of the universe were but the varied calls of the Great Infinite Soul to the myriad finite souls all around.

Spiritual phenomena were pronounced to be legitimate objects of study for the scientist, inasmuch as, from the simple rap to the finest materialisation, all were the result of natural law, in the pursuit of which he no more strayed from his true domain than in employing the microscope to detect the invisible infusoria, or the telescope to descry unseen worlds that roll afar. Instead of feeling repugnance to such an investigation, he should be attracted thereto, for all the higher teachings of true science were in fact in accordance with the spiritual philosophy—such as the inviolability of natural law,—the unity of plan in creation,—the eternity of matter, or, more correctly, of substance,—the evolution of worlds,—the God-idea, or the impersonality of the Infinite Spirit,—the heaven and hell idea,—the non-vicarious atonement idea,—the all-good idea,—and the continuity of creation idea, in the judicious working out of which last scientists would find their escape from a prevailing materialism which formed no part of true science. All of these were the teachings of science long before the present spiritual era set in, and by which it prepared the minds of men for the new kingdom that was to come down from heaven. What science had done in the past, it would continue to do in the future; it was essentially progressive, and Spiritualists above all men should delight to engage in its pursuit, for it was the true pathway to truth and wisdom.

Mr. Linton wound up his most interesting discourse in a peroration that thrilled the hearts of his hearers, not only displaying science and the study thereof in its brightest and most attractive aspect, but showing what results may be expected when the time shall come (as assuredly it will) when its votaries, as a body following the example of the few, shall lay aside their prejudices and conceits, and openly, honestly, and spiritually investigate those phenomena which they at present so little comprehend, and therefore seek to crush. But the whispers from the spirit-world are not to be stifled. They daily increase in volume and import, and ere long the scientists, like their unlettered brethren, will be compelled to listen, and in so doing to acknowledge the truth of the spiritual philosophy. A. C. B.

NOTES AND NOTIONS.

(CONTRIBUTED.)

I thought, when I commenced communicating to your pages a few scraps floating carelessly about in the columns of your contemporaries, that I had made it sufficiently clear to all that I merely acted as *collaborateur* and critic. I knew very well that there were many strange occurrences happening in various parts of the world which frequently escaped the observation of the general reader, and, therefore, I deemed it wise to gather together all or any such information as might seem to have a bearing on life in either its material or spiritual condition. There was nothing in a course like this to call for animadversion; nevertheless, I have already found the paternity of things which I have written ascribed to myself, and any incorrectness of detail placed to my debit. This is rather hard upon a writer who seeks only to elucinate truth, and but for whose exertions the truth never would have been eliminated in one particular instance to which I refer. In the course of very discursive reading, I chanced to fall across a long and well written article in the *New York Sunday Mercury*. The nature of that article was so astounding as naturally to create a considerable amount of solicitude generally. It appeared to be too important to allow it to pass, and, as I knew there were many readers of the *Medium* more acquainted with astronomical phenomena than myself, I carefully contracted the article and placed it before the spiritualistic public. What a sensation it made! Our worthy editor was besieged on all hands by anxious inquirers, who, notwithstanding the facilities they have for communicating with the world

* An account of this will be seen in another column.—ED. M.

beyond, nevertheless very reasonably object to be so suddenly hurried out of existence as circumstances appeared to threaten. To show that I am correct in my quotations from the paper in question, I now, with the article before me, extract the exact terms ascribed to Professor Airey:—"It was, therefore, a terrible revelation to Professor Airey when, examining Saturn one night with the magnificent equatorial telescope at Greenwich Observatory, he discovered that the planet Saturn had suddenly changed shape. . . . There was Saturn and his belt all out of shape; in plain terms, the planet looked like a rectangle with rounded corners." The quotations from Schroeter and Flammarion, and Father Secchi are similar in their meaning. The words of Flammarion are concisely quoted in the paper in question: "The planets indirectly affect the sun's condition, and the recent gigantic throes in the two prime planets Saturn and Jupiter probably exerted a powerful and disastrous influence on the central orb of our system." It would now appear that the whole story is a myth—a pure invention from the brain of a trans-Atlantic journalist, for a scientific reader of the *MEDIUM* at once communicated with Professor Airey, who replies as follows:—

Sir,—In reply to your inquiry, the Astronomer Royal requests me to say that there is no foundation whatever for the statement attributed to him that Saturn had changed its form, and that the others appear to be equally absurd.—I am, Sir, your obedient servant,
W. H. M. CHRISTIE.
Royal Observatory, Greenwich, London, S.E.,
May 11, 1876.

To ———, Esq.
I have often heard doubts thrown upon the accuracy of American writers, but no greater instance of barefaced impudence and unprincipled mendacity on the part of the Western press, I should say, has ever been afforded. I imagine I have done some good in leading to the exposure of such vile impostures; and that this is not the only case in which the New York papers "draw the long bow" at such a tremendous tension, let me give your readers a careful summary which I have prepared from a lengthy account extending over a column, which bears upon its face the imprint of verity, but nevertheless must be taken *cum grano salis*. As Mr. Hinde will probably see this account, and is resident in the locality where the events are said to have transpired, he will, perhaps, be kind enough to put himself a little out of the way, so as to confirm or confute this apparently Münchhausen story.

Professor Gibbins, president of the San Francisco College of Science, Professor Smyth, an eminent oculist, Drs. Bryant, Gadbury, and Goldson—so our informant affirms—place their name to a document recording the following circumstances:—At Culp Hill, South San Francisco, near the Catholic Orphan Asylum, there resides a boy with an eccentricity in his eyes. They call him John Palmer, and, like all other extraordinary little boys, he is born of poor but honest parents. And now a word about the human eye. Divested of the scientific jargon in which the above-named gentlemen have wrapped their report, let me explain that an ordinary eye is perfectly round, and that there are two diseases known to the oculist, one called myopia, or "nearsightedness," the other presbyopia, or "farsightedness." The Americans are well known to be a farsighted people, and it is perhaps owing to the evolution theory that little John Palmer, aged nine years, is suffering from very much presbyopia. The medical men alluded to have been looking at his visual organs with the ophthalmoscope, and find that his eyes are exceedingly flat, very thin, and have wonderfully dilated pupils, and the nearest distance at which a distinct image can be focused upon their retina is 240,000 miles—just about the mean distance of the moon. The lad had often said to his parents that, although he was blind to all earthly things, yet the ways and doings of the Lunarians were by no means concealed from his wonderful vision. The statements he made from time to time concerning the lunar inhabitants of course were received in a spirit of incredulity; but the scientists, having duly examined the peculiarities of the lad's eyes, began to believe there was some truth in his statements. Accordingly, selecting an evening when the moon was throwing her brilliant beams athwart the earth, the investigators sallied forth, and, directing the boy's attention to the sidereal heavens, drew from him the following information:—The moon was all hill and valley, excepting one or two large spaces of table-land. There appeared to be no water on its surface. There was vegetation, but it was that of the mineral world, for the trees, stunted in their growth, were composed entirely of metals—gold, silver, and copper predominating—with another metal in great abundance, vermilion in colour, transparent in appearance, and unknown on this earth. The moon is not devoid of life. There are creatures upon it of coach-wheel-like appearance, four eyes in a central head, and limbs radiating like the spokes; in fact, star-fish on a large scale, who gyrate like a wheel; indeed, who knows but that it was one of these objects Ezekiel perceived in his famous prophetic vision? The Lunarians employ their time in an eccentric way, namely by describing mathematical circles, squares, and trines, following each other with kaleidoscopic precision and rapidity. From all we hear, were it not for their peculiar personal appearances, we should be led to believe these extraordinary creatures are nothing more than the wandering ghosts of deceased school-boys, who had failed to cross over the *pont asinorum*, and had found a Valhalla in our satellite. Every six hours they cease their arduous avocations, and swarm in myriads over the disc, disappearing into lunar darkness, where even the ken of the American prodigy fails to pursue them. Six hours later, the interim presumably devoted to repose, they return, and again repeat their illustrations of the "poetry of motion." Astronomers have long been puzzled by an appearance on the surface of the moon of what seemed to be a "streak of silver sea." To this the lad's attention was drawn, when he gave such a description as led them to at once recognise it as a vast lake of mercury pouring from a cataract, large as Niagara itself, and spreading rapidly across the plains referred to. Astounded with the revelations presented, the scientists determined to inquire further into the vast stellar unknown above and beyond them. With this intent they accordingly procured the use of the magnificent telescope fixed at the observatory of San Francisco, which was cordially placed at their disposal. The instrument was brought to bear upon the planet Mars, but it was soon found that the focus was fixed too low. However, on drawing out the instrument to its extreme length, and on a second trial being made, the lad at once showed by his gesticulations that a new panorama had opened out before him; Mars, to his eye,

appeared in pictorial view. The mountains and vales, the seas, rivers, woods and fertile fields lay in open vision. He saw vast cities peopled with countless thousands, rural villages, homesteads, and ships sailing on the Martial seas. There the proceedings ended for the time being, the philosophers of the far west determining to continue, at a future period, further inquiries, which they promised to report at length as the investigation proceeds. It has just struck me that this small boy would be a valuable auxiliary at many of our debating societies, where the problem, "Are the stars inhabited?" is a stock subject. Well do I remember the time when I, in that phase of manhood termed hobbledohorism, discussed this question, and well also can I recollect the summing-up of the worthy parson who occupied the chair. He was not of a scientific turn of mind, and accepted the Bible in its entirety as the revelation of all truth, scientific and otherwise. Of course my theory, that the rolling worlds in the sidereal heavens were similar to our own, that they were dwelling-places of created beings, was scoffed at. The rev. gentlemen clearly demonstrated to the rising generation round him that the earth was the all-in-all, and that the stars above were but lights set in the firmament for the accommodation of us mortals. It was of no use disputing this. Genesis in its early chapters was his final court of appeal, and of course I was ignominiously outvoted. But then the American boy of San Francisco, with the eccentric eye, had not been incarnated, and could not be present to controvert him. "Cosmos."

[Respecting the correspondence we have had on the former article by "Cosmos," we would say that the statements recorded were not given as facts already proven, but as gleanings from the press which demanded investigation. The story of the change of form in the planets had gone the round of the newspapers, and we heard it repeatedly alluded to as a scientific fact. That we were not prepared to authenticate it was no reason why we should not present it for criticism. Our doing so has led to the unequivocal denial of the Astronomer Royal, which, as far as we are aware, had not been previously solicited or obtained. The long-range eyes of the Californian boy is no doubt a story of the same kind, and however entertaining reading such narratives may be, it is questionable whether the columns of the *MEDIUM* are the proper channel for them. Narratives of the kind are frequently met with in American papers. One respecting a deep boring in Belgium, which appeared a few years ago, was just as matter-of-fact as the one now discredited; but as its locality was close at hand, and had not been heard of here, there was no excuse for regarding it as true. Such stories are of a kind with those of E. A. Poe and "The Coming Race" of Lord Lytton. Only when the name of an eminent man like the Astronomer Royal is used, the thing descends from the plane of literary genius and becomes a mean lie. Of this kind was the "Katie King" exposure, with which the name of the Holmeses was connected, at Philadelphia. It was a Young Men's Christian Association plot, turned to the advantage of a newspaper adventurer. The whole thing was false, and even Robert Dale Owen and a vast number of Spiritualists believed it. It affords us some satisfaction to know that we have been of service to the cause of truth in both instances.—Ed. M.]

A GHOST AT CHURCH.

(From the Newcastle Daily Chronicle May 2.)

To the Editor.

Sir,—On Good Friday last I went to Holy Trinity Church, York, for morning service, at 11 o'clock, and repaired with a friend to the gallery, being anxious to see a certain apparition which is said to haunt the place.

The gallery is situated at the extreme west end of the building, and faces the east window, from which it is distant some fifty feet or so. It is said that in the aisle and body of the church nothing is ever seen. The gallery was full, but no one seemed to have come there especially for the ghost, and though many of them afterwards said they saw it, they were not in the least affected by the apparition, treating it as a matter of course, to which they were well accustomed.

I kept my eyes fixed upon the east window for nearly the whole of the hour and a half during which the service lasted, but was not favoured with the sight of the phenomenon; although others saw it cross the window and return, and my friend, who knows it well, called my attention to the fact at the moment, yet I could perceive nothing. I therefore left the place as unbelieving as ever, and supposed that either I was the victim of a hoax, or that it required a great stretch of imagination to fancy that a passing shadow was the desired object. However, not liking to discredit the statements of many friends who were used to seeing it almost every Sunday, I consented on Easter Day to go to the same place and pew. The seat I occupied was not an advantageous one, a large brass chandelier being between me and the lower panes of the window. In the middle of the service, my eyes, which had hardly once moved from the left or north side of the window, were attracted by a bright light form, like a female robed and hooded, passing from north to south with a rapid gliding motion outside the church apparently at some distance. The window is Gothic, and, I fancy, from twenty to twenty-five feet high, by twelve to fifteen feet wide at the base. The panes through which the ghost shines are about five feet high and about half-way between the top and bottom. There are four divisions in the window, all of stained glass, of no particular pattern, the outer on right and left being of lighter colour than the two centre panes, and at the edge of each runs a rim of plain transparent white glass, about two inches wide, and adjoining the stone work. Through this rim, especially, could be seen what looked like a form transparent, but yet thick (if such a term can be used) with light. It did not resemble linen, for instance, but was far brighter, and would no doubt have been dazzling to a near observer. The robe was long, and trailed. The figure was of course not visible when it had crossed the window and passed behind the wall. My friend whispered to me that it would return—must return; and at the end of five minutes or so, the same figure glided back from right to left, having turned round while out of sight. About half an hour later it again passed across from north to south, and having remained about ten seconds only, returned with what I believe to have been the figure of a young child, and stopped at the last pane but one, where both vanished. I did not see the child again, but a few seconds afterwards the woman re-appeared, and completed the passage, behind the last pane, very rapidly. Nothing more was seen during the service, and no other opportunity presented itself to me for making observa-

tions. During each time, the chandelier prevented me from obtaining a complete view, but there could be no doubt as to the shape, a certain amount of indistinctness, however, being caused by the stained glass. On the re-appearance for the last time, I saw the head, which was, I believe, that of the child, move up and down distinctly, as if nodding. The figure shone with dazzling brightness, and appeared to be at a considerable distance, say thirty yards or so, though at the same time as distinct as possible, considering the obstruction of coloured glass. Each time the level upon which it glided was precisely the same, and afterwards, on carrying a straight line from the spot in the gallery where I sat through the part of the glass where the feet of the figure shone, and continuing that line (in my mind's eye, with all the objects before me, except the ghost, whose position I had taken good notice of), I found that it would traverse a thick holly-tree eight or nine feet high at about four feet from the ground, and at two or three feet from the ground a low wall about four feet high, and would reach the ground itself in the middle of a gravel yard belonging to the back premises of the house, called the vicarage, at a distance of twelve or fifteen yards from the window. Any person walking between the window and the holly-tree would barely be seen at all, much less be seen in the place which the apparition occupies; and any one on the further side of the tree would be almost, if not quite, invisible on account of the holly and other bushes and the dead wall. Any one about there at all can easily be seen from the many houses on all sides.

If it were a shadow thrown upon the glass of the window it would, of course, be seen by those who sit in the body of the church as well as those in the gallery.

It cannot be a reflection on the principle of Pepper's Ghost, which is produced by the figure actually being in a very strong light and appearing reflected on glass in a darkish spot. The lights both inside and outside of the church at York, which might be thought to produce the ghost, are precisely the reverse, and any figure required to be reproduced by reflection on the east window would have to be standing or walking in the centre of the aisle.

For the above facts I can vouch, and I have no reason to believe that the following are either incorrect or exaggerated.

It is said to appear very frequently on Trinity Sunday, and to bring two other figures on to the scene, another female, called the nurse, and the child. It is often seen as distinctly on a dark, rainy, or snowy day, as when the sun is shining. When I saw it the sun was not bright.

The motion is even, not at all jerky. Sometimes it glides swiftly; at other times slowly. It cannot be a mere accidental reflection, from a door or window, for instance, for the figure faces different ways, according to the direction in which it is going; and it is not always alone, nor do the figures always act in concert.

One of my friends, with a companion, has watched outside on the wall, where he had a full view of the whole place around, during morning service. The ghost has been seen from the inside, while outside nothing was visible.

It is said to have haunted the church for 150, 200, and some authorities say 300 years, and there are many pretty legends connected with it.

One of the many traditions says that 300 years ago, during religious disturbances, a party of soldiers came to sack the convent attached to this church; that the abbess, a woman of great virtue and courage, stopped them, as they were entering, declaring that they should enter over her dead body only, and that, should they succeed in their sacrilegious purpose, as they afterwards did, her spirit would haunt the place until the true Church were re-established, and a convent built on the same spot. Another story relates that during the plague, some two hundred years ago, a nurse and child died of the pestilence, and were necessarily buried outside the city walls, while the unfortunate mother of the child, at her death, was interred in Holy Trinity Churchyard. Here the mother waits and receives the nurse and child, weeping and wringing her hands before parting with them. The same scene is often enacted several times during the same day, and even during the same service.

Whatever may have been the circumstances under which the ghost (if it is one, which it is hard to believe in these matter-of-fact days) commenced its peculiar promenade, I would recommend those who have the chance to go to Holy Trinity Church, York, and see for themselves, though an audience of the apparition cannot always be assured. A ghost in broad daylight does no harm, frightens no one, and ought to interest everybody.—I am, &c., H. G. F. T.

[Two correspondents have informed us that the statements made above respecting this apparition are regarded as facts in York. One Spiritualist is going regularly to church, with the view of seeing for himself.—Ed. M.]

THE BAMFORD BOYS TESTED BY A COMMITTEE.

A few weeks ago a conjurer exhibited at Macclesfield and challenged to perform tricks similar to the manifestations produced through the mediumship of the Bamford Boys. The *Stockport Advertiser* of Friday reports a seance attended by "four gentlemen resident in Stockport, representing various religious creeds, including the Roman Catholics, who formed themselves into a committee, and engaged one of the lower rooms of the Mechanics' Institution for last Tuesday evening; and true to promise, Mr. Bamford, with one of his sons, attended, along with three or four prominent Spiritualists from Alderley and Hyde, making altogether, with our representative, a party of eleven."

The spirits refused to act in the two preliminary experiments. The report proceeds:—He was accordingly liberated from his fetters, and, divesting himself of his jacket, his arms were fastened afresh by his shirt-sleeves being stitched to the hinder part of his trousers. He was then lifted into a black calico bag, which had previously undergone a thorough inspection by the committee, and which enveloped him up to the neck, round which it was securely tied. Two pieces of tape were then stitched, through the bag, to his shirt sleeves, by means of which he was fastened to the chair in a sitting posture. His legs were tied with stout cord, and he was again tied to the chair with a handkerchief round his neck. Everyone present examined closely, and expressed himself perfectly satisfied with the tying, and the boy was again lifted behind the screen, his feet resting on the rail of a chair placed before

him. A good-sized crier's bell was placed on his knee, and the lights having been partially turned down, as before, the party had not waited many minutes when they were startled by the ringing of the bell. This was repeated several times, the bell more than once being dashed violently on the floor. Each time the curtain was raised the boy sat there quite composed, tied up in his bag, and to all appearance without having moved a muscle. Mr. Bamford next asked if anyone had a ring, and one of the committee took from his finger a gold signet, which he placed on the boy's outstretched legs, outside the bag. In a very short time, the boy announced that the ring was on his finger, and on the curtain being raised it had entirely disappeared from where it had been placed, and could be felt through the bag on his finger. Another member of the committee placed his watch—a very peculiar one, from the fact that it had his name on the dial in lieu of the ordinary figures—at the service of Mr. Bamford, and this, too, disappeared in like manner into the boy's pocket. A mouth-organ, placed in the same position as the other articles, was directly heard giving forth musical sounds, and was found in the boy's mouth; and a zinc water-bucket was lifted from his knee over his head, bottom upwards. The bell was next placed inside the bucket, and the bucket again got over his head, with the bell in it. This was repeated more than once, with the same result. A slate having been procured, was pitched on the floor, and when placed on the boy's knee, commenced a kind of jumping motion before the eyes of the spectators, without any visible agency, though one or two asserted that they saw a spirit-hand. On the curtain being again dropped, the spirit was requested to write something on the slate. The pencil was heard moving along the slate as if writing, and was then put on the slate, with a distinct "click." On examination, the words "Good night" were found written in an indifferent hand, something like a schoolboy's. The spirit then intimated that it would not favour the company with any further "manifestations" that night—it being about ten o'clock—and the "medium" was released. On emerging from the bag, the ring was found on his finger and the watch in his pocket. After each manifestation the boy's pulse indicated, with little variation, about 80 beats per minute.

The committee, incredulous at the outset, were greatly puzzled by what they witnessed, and could not account for the "manifestations" by any ordinary agency. The Spiritualists maintained that they were simply and purely spiritual "manifestations," unconnected with any trickery; and recommended the committee to investigate the matter more fully, by forming spirit-circles, and obtaining similar results among themselves. They promised to visit Stockport again, and give a seance before a larger audience.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton resumed his ministrations at Cavendish Rooms; and delivered in the evening an able discourse on "Nature and Providence." There was a very good attendance, and all present appeared much pleased with the way in which this very difficult subject was handled.

Next Sunday Dr. Sexton will deliver a discourse on the following topic, "What is the use of Praying?" Service at seven o'clock.

A LETTER FROM MR. JOHN LAMONT.

Dear Mr. Burns,—I just drop you a line to say that I was removed home yesterday, and, though weak and exhausted, I am better than I expected to be after such a shake. It will be some weeks at least, if not months, before I will be fit for anything.

My helpless condition in Halifax was the means of calling forth such sympathy and practical kindness as I never can hope to find thanks for in words; but evidently Spiritualism has its angels on the earth-side whatever it may have on the other.—Faithfully, J. LAMONT. *Fairfield, Liverpool, May 16, 1876.*

We are requested to state that the contribution from Nottingham to the Scattergood Testimonial Fund was from Mrs., not Mr., Radford.

SPIRITUALISM is occupying much space in the *Ulverston Mirror*. Mr. Samuel Pride is deeply engaged in the contest.

THE HOME FOR SPIRITUALISTS is now open for the reception of visitors to the metropolis. Address Mrs. Burke, 8, Upper Bedford Place, Russell Square, London, W.C.

KEIGHTLEY MECHANICS' HALL.—On Sunday, May 28th, Dr. Sexton of London will give two orations—afternoon at 2.30, and 6 o'clock evening, when collections will be made at the close of each oration.

MR. C. ALSOP, 46, High Holborn, strongly recommends the seances held by Mr. Bullock on Tuesday evenings at 19, Church Street, Islington. There is a dark seance and then a light one, in which the spirit-form is seen.

MR. J. J. MORSE is engaged for an inspirational trance address from his spirit-guide, to be delivered next Thursday evening, the 25th inst., at the rooms of the Dalston Association, 74, Navarino Road, Dalston, London, E., to which admission can be obtained by tickets, price 1s. each, on application to the hon. secretary at the rooms as above. Proceedings to commence at 8 o'clock as usual.

MR. MORSE writes:—The tea-party at Halifax on Saturday was rather filled with gloom than jollity. On Thursday a telegram was received from Boston, U.S., announcing the departure of Mr. Scattergood from the mortal life, and that, combined with the accident to the chief worker in the testimonial (Mr. Lamont), tended to make things gloomy. A capital tea was spread, and over sixty sat down.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Mr. T. Everitt delivered an interesting lecture at the above hall on Tuesday the 9th inst., concerning his "Personal Experiences in Spirit-Communication." Among much that was marvellous, such as the movement of heavy objects without mortal contact, direct spirit-voice, and the introduction of beautiful perfumes by the spirits, the direct spirit-writing appeared to excite considerable attention. Mr. Everitt exhibited several spirit-ens framed, executed in a remarkably short time, several hundred words in a minute, and these sometimes in English, French, Latin, and Hebrew. A cordial vote of thanks was tendered, at the close, to the lecturer.

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 19, 1876.

THE RUSSIAN COMMISSION.

The reports of Mr. Aksakoff and Professor Butleroff, published on another page, present the danger of submitting the existence and nature of any phenomenon to the decision of any number of men. The process ends in testing the men and their methods, not the phenomena. The Russian savans determined to cook their hare before they caught it, and so they displayed their folly. They have subsequently made it evident that they did not desire to capture the hare at all, and hence their insincerity, to use a mild term. Was the issue not a preconceived result? Did not the autocracy get up the little mean dodge to put a hindrance to the march of spiritual truth and free investigation in the dominions of the Bear? and having done so, the men of science proved themselves willing tools to effect an unworthy purpose?

We think the St. Petersburg affair is an abuse of scientific men. We all laugh at the legate of the Church vetoing Galileo's discoveries, and this grin on our face we aptly apply to the derision of our own conduct when we permit another series of phenomena to be non est-ed (excuse the term, grammarians, but we must coin new words for new functions) by the legates of the laboratory. Why "spiritual" phenomena should be relegated to the ultimate decision of a school of "physical sciences" in place of the Pope of Rome, who is recognised as an authority in "spiritual" matters by millions, is more than our common sense can determine. In either case it is popery, and in submitting to it we deserve the chagrin and ridicule which opportunely visit those who place themselves in an unmanly position. Nay, we have got behind the times of Galileo. He was dragged before the popedom. Now we free and enlightened generation erect a popedom of our own, and beg of it to be so kind as to frame a trap to capture us, and when caught place its imperious heel upon our humble necks!

Verily the Scriptures of the present day will read funny to the glorious ages that are to follow us—unless we are to go backwards in the manner we have indicated—and we shall almost be ashamed of finding our plebeian appellative on the same page with the misguided perpetrators of such over-amiability conduct as that which has placed the hirelings of the St. Petersburg Physical School in the position of umpires in the matter of Spiritualism. The whole thing is a grave blunder, and it is not the first time that it has been committed in the history of Modern Spiritualism. It has been the habit to denounce these empirics, but it is high time that we commenced to denounce ourselves, for we are the cause and promoters of the disastrous process, and we should profit by each recurrence of the blunder, that we may be taught not to commit it again in the future. We know well how disinterested and earnest Mr. Aksakoff and Professor Butleroff have been in the matter, but their course is not the less reprehensible on that account. They have wasted much time, money, and lost golden opportunities of promoting the Cause. If they had taken up the matter themselves, introduced mediums on their own account, instituted experiments, communicated the results prudently to suitable minds, added to their sitters judiciously, obtained signatures of those who witnessed phenomena testifying to the fact, and kept the whole affair a mysterious secret to the Mendeleeffs and their tools, they would by this time have made some dozens of Spiritualists,

including the most important men of the class to which they have fallen victims, and their report, when it appeared, would have been a most valuable document. It is not too late to try this plan now.

Spiritualism is democratic, and can never submit to the indignities sought to be thrust upon it by some of its friends. When the spirits commenced the work, they did not labour to attract the ear of any school or class, but they sought those of suitable organic characteristics, and straightway manifested themselves. In that initial method is exemplified the whole genius of Spiritualism. But the worldly, unscientific party ignore this spiritual plan, and do their best to stamp it out. Snobism declares its intent to direct not only Spiritualists but the occurrence of the phenomena, and professes to appoint men who are to tell the world what mankind is to believe concerning the matter! No wonder that the attempt ends in annoyance and defeat. Good luck to it! for it would be a thousand pities were it possible that the policy thus pursued could eventuate in an opposite direction.

MR. BULLOCK, JUN.'S, SEANCES AT THE SPIRITUAL INSTITUTION.

A request having been made for the mediumship of Mr. Bullock, Jun., in a more accessible locality, he has consented to give a seance at the Spiritual Institution, 15, Southampton Row, on Thursday evening next, May 25, at 8 o'clock. Admission, 2s. 6d. The nature of Mr. Bullock's mediumship may be learned from the reports which we give this week, and which have frequently appeared in our columns.

FORTHCOMING SPEAKERS AT DOUGHTY HALL.

Miss Chandos has prepared a valuable lecture on the cases of healing mentioned in the Bible, which she will deliver at Doughty Hall, on Sunday week, May 28.

On June 4 Mr. Morse will again deliver a trance address.

We have not yet despaired of receiving visits from Miss Longbottom, Halifax, and Mrs. Hitchcock of Nottingham, but we cannot name dates this week.

WORKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

The absence of Mr. Walter Glendinning on the Continent has deprived us of his energetic assistance, through the loss of which we have neglected to announce the list of subscriptions which he handed to us before he left England. We have also in our possession a mass of correspondence, from which extracts are in preparation. Mr. Tuttle's book will be ready shortly, after which the works will be distributed immediately, and active measures will be taken to secure a much more extended subscription-list. The following subscriptions have been received:—

	£ s. d.		£ s. d.
H. Pride	0 10 6	Walter Glendinning ...	2 2 0
W. S. Balfour	0 10 6	Charles Parsons ...	0 10 6
John Balfour	0 10 6	J. Bushnell	0 0 6
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Robert Glendinning ...	1 1 0	C. Blackburn	5 0 0
Two Earnest Truth- seekers in Dundee ...	0 10 6	"H. H."	0 12 0
		Total	£14 11 6

CIRCLE MEMORANDA.

Investigators will be pleased to learn that Mr. W. Clarence has announced his intention of giving a series of physical seances at the Spiritual Institution on the following dates:—May 23, 26, 30, and June 2. Time, eight o'clock. Admission 2s. 6d. each seance. Mr. Clarence has given sitters great satisfaction on previous occasions.

Miss Egar's seances on Friday evenings at the Spiritual Institution have been suspended on account of her ill health.

DR. MONCK'S WORK IN THE NORTH.

We hear that Dr. Monck has been doing good work in Manchester both in seances (in the light) for materialisations, wax moulds, and healing. So numerous are his engagements that he will not leave Manchester for some days to come. His healing power has been exercised with extraordinary results, numerous cures of desperate cases having been achieved, one being a case of severe cancer in the breast, of long standing, and pronounced "incurable" by medical men of the old school. He will continue to receive patients and other visitors from ten to twelve a.m., every day at his rooms, 81, Bury New Road, and at other times by appointment. He is arranging also for seances every evening at his rooms. He purposes visiting Burnley, and other adjacent towns before going to Birmingham. Friends in those localities should communicate with him at once.

DR. MACK is fully employed, and is producing marked results in important chronic cases, the progress of which we are watching with great interest. His power is in fine condition. We hope to have space for some illustrations of what is being effected at his rooms, 26, Southampton Row.

ONE of the most striking examples of spirit-photography on record is one taken by Mr. Hudson, in which Miss Lottie Fowler is the sitter. Her lap is literally covered with hands, which are displayed in every direction. One of these photographs was sent to the Baroness Adelmá Vay, who, in her letter of acknowledgment says:—"We recognise 'Hendrick's' hand out of the hands that come on your photograph; it is undeniably his hand." "Hendrick" is a relation of the Baron Vay, who often uses Miss Fowler's mediumship. A mould of his hand was obtained at the Spiritual Institution.

MR. HOME, SPIRITUALISM, AND SPIRITUALISTS.

For some time we have been aware that a scandalous discussion is raging, in which Mr. Home and a number of other prominent persons connected with Spiritualism are mixed up. We have recently had letters from various sources with the intention of dragging us into the strife, and, from various points of view, directing how we shall act in the matter. We suppose it is polite to thank our various correspondents for their interest in our conduct, but we have to tell them individually and collectively, once and for all, that we do not intend to act in this matter at all.

It has been pointed out to us that the appreciative language we have used with respect to Mr. Home, is not borne out by the grievances which some have against him. Now, we only know Mr. Home as a medium and servant of the spirits, and we are determined to know him in no other light. As journalists in the Cause, we have no right to interest ourselves with him in any other capacity.

We received from that distinguished medium an advertisement which has appeared in other papers. We were impressed with the impropriety of giving publicity to such a scheme, or forming part of the necessary machinery for carrying it out. Kindly and candidly we expressed our opinion to Mr. Home privately, and we venture to say that our action has had no evil or unpleasant influence either on Mr. Home or anyone else. Others misused their space devoted to Spiritualism to a publication of Mr. Home's extra-spiritual views, and the animadversions of others in connection therewith, and they have raised a disagreeable dust, for which they are alone responsible. If all journalists and minor tittle-tattlers followed our example in this matter, it would be absolutely impossible for Mr. Home or anyone else to throw discredit upon the work of Spiritualism. We know that mediums, especially those who suffer grievously under ill health, are subject to many mental inflictions that ordinary humanity is happily unconscious of. Under these personal conditions Mr. Home may have felt himself justified in acting as he did. But what shall we say to the conduct of those editors who, without any such reason for their acts, advertised his plans and proposals for the paltry contribution of so much a line? It is these literary mismanagers who are to blame. If they, as guardians of spiritualistic opinion and the influencers of individual conduct, did their duty from a position of spiritual enlightenment and fraternal love, they would for ever prevent such baneful shadows passing over the fair landscape of Spiritualism.

But what may we expect from those whose *penchant* it is to hurl the venomous barb of slander and detraction at all against whom they can raise the slightest pretext. Have not those evil y-directed missiles of spiritual enemies, under the guise of Spiritualists, pierced our own flesh numbers of times from editorial *confreres* on both sides the Atlantic? It is the "nature" of some to "bark and bite," but it is our duty, as it is our pleasure, to do the work of those that established us in the Institution of Spiritualism.

STAR CIRCLE.—PHRENOLOGICAL INVESTIGATIONS.

On Monday evening next, at the Spiritual Institution, 15, Southampton Row, Mr. Burns will devote a considerable portion of the time to the location and definition of phrenological organs, rendering the evening of particular value to those who desire to study the science. It is Mr. Burns's object to make his hearers phrenologists, and, as far as possible, through them extend a knowledge of the subject to society in general. Delineations will be given of visitors, allowing them to participate in that department. Commence at eight o'clock. Admission, one shilling.

* * Mr. Burns is prepared to give phrenological delineations daily by appointment, but more particularly on Wednesday and Friday.

"ART MAGIC" AT DOUGHTY HALL.

On Sunday evening Mr. Burns will deliver a lecture on the extraordinary work recently issued by Mrs. Hardinge Britten, entitled "Art Magic." The book having been published by subscription, further copies cannot be obtained, and this will be the only opportunity which many can have of knowing anything about the book. The contents are very interesting to Spiritualists, and the most salient portions will be placed before the audience. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock.

MRS. KIMBALL'S TRIP TO SCOTLAND.

Agreeably to the announcement published last week, Mrs. Kimball desires us to repeat that she has resolved to visit Scotland, and that she has already received several letters from persons who desire her to call on her way north. She will be pleased to receive other invitations, either from Scotland or from places on the way. During the week she has been nearly all the time out of town, but letters may be addressed to her at 2, Vernon Place, Bloomsbury Square, W.C., where she gives private seances when her other engagements permit.

BIRTH.—On the 11th inst., at 43, Victoria Road, Kensington, Elizabeth Guppy-Volekman, the wife of William Volekman, of a son.

The Newcastle-upon-Tyne Society are making arrangements to hold weekly meetings every Sunday evening at Weira Court, Newgate Street, at 7 o'clock, when addresses, trances or normal, interspersed with reading and music, will be delivered. Next and the following Sunday trance-speakers will appear on the platform.

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THE TALE "INTUITION."

The step we have taken in printing weekly in the MEDIUM a tale in chapters, and our selection of "Intuition," has given great satisfaction to the majority of our readers, and has carried Spiritualism and progressive teachings to many minds that would otherwise have been deprived of such advantages. In the course of another week or two the tale will be concluded, upon which we shall bind up, in a neat volume, the numbers of the MEDIUM from the beginning of the year, and offer them at the following scale of prices:—One copy, post-free, 2s. 6d.; three copies, carriage extra, 5s.; seven copies, carriage extra, 10s.; or fifteen copies for £1, carriage extra. The tale itself will be worth more than the price charged; but in addition there will be three or four times the amount of matter of permanent interest, besides current news. We are chiefly advised to take this step from the consideration that these numbers of the MEDIUM—upwards of twenty—neatly bound, will prove an extremely suitable mode of introducing this paper and the cause of Spiritualism generally to new readers. The volume will be well adapted for selling to inquirers, for presentation to friends, or for placing on the tables of reading-rooms, working men's clubs, coffee-houses, and other places of resort. We have opened a list, and invite our friends to become subscribers. The number of volumes at disposal is necessarily limited.

OBITUARY.

MRS. ANNIE BIELFELD.

The small circle who constituted the original nucleus around which the movement of Modern Spiritualism in this country has been formed, is rapidly becoming smaller, and in the course of nature must in a few years wholly disappear from among us; but the departure of these pioneers, as they severally occur, should not be suffered to pass without an honourable record, however brief, even though they may not have occupied a very prominent position in the movement, and may have been but little known beyond the circle of their more immediate friends. It is with this feeling, and for this purpose, that I desire to chronicle the departure to the higher life of Mrs. Annie Bielield, wife of Mr. Henry Bielield, artist, of Euston Road, London, which took place Friday, May 5th, her mortal remains being deposited in the Finchley Cemetery the following Wednesday. Mrs. Bielield had been a Spiritualist for about a quarter of a century, and, like her husband, was ever willing to aid sincere and earnest inquirers in their investigation into the truth of Spiritualism; and, being a medium in private life, many in the earlier stage of the movement were aided by her mediumship in the investigation of its phenomena. Some of these are now well-known Spiritualists. Among those who visited Mrs. Bielield as a private medium, we may especially mention the late Mr. Robert Owen, the eminent philanthropist. Mrs. Bielield for a considerable time had been suffering from rheumatic affections and nervous derangement. She was, I understand, in her 63rd year. Her transition from the suffering and discord of earthly life to the joyful home of the immortal world was for her, as it should be for us all, a blessed experience. Frequently in trance she visited the spirit-world, and on these occasions always seemed reluctant to return.

T. SHORTER.

PHOTOGRAPHY BY MAGNETIC ODIC LIGHT

AND COMMUNICATION FROM FARADAY.

In the *Spiritualist* for the 5th inst., is an article headed "Odic Flames from Magnets," written in consequence of my having sent to the British National Association of Spiritualists two specimens of photography obtained by the odic light emanating from a magnet. Mr. Harrison says, "He had no doubt that if anybody would repeat Mr. Collen's experiments, closely following all his instructions, but removing the magnet altogether, they would obtain the images just the same as if the magnet had been there. If Mr. Harrison performs the above proposed experiment himself *successfully*, he will have made a great and original discovery, for his words are exactly equivalent to saying, place a negative in front of a sensitised plate, and these into a perfectly dark box, opposite a piece of wood, and you will obtain a positive picture!"

In the mention of his own experiments, Mr. Harrison says, that he "at the outset obtained results exactly similar in appearance to those produced by Mr. Collen," but he offers no

thing in proof of this assertion. There is not a hint of anything of the kind having been obtained in any part of his account of his and Mr. Varley's failure to obtain any "action in darkness due to any influence from the magnet." Although their results were "barren as to the existence of odic flames" they obtained, by using wooden imitations of the poles of the magnet, the same kind of "faint images" as they had obtained from the poles of the magnet itself; the explanation given is, that of being due to "unequal evaporation," there being "near the edges of the poles, a somewhat intense deposit thrown down."

Without intending it, I was fortunate enough to repeat this experiment, having cut slips out of a card, thus having the edge of a solid very near the sensitive surface, with the same effect, and therefore corroborate Mr. Harrison's description of the only experimental result obtained during "many months," but I did not run a chance of obtaining anything from "unequal evaporation," as my other figures, interposed between the magnet and the sensitive plate, were made on glass plates of equal size with it; the photographs obtained bear self-evident proof of this. Mr. Harrison is evidently mistaken in asserting the identity of the results of his experiments "at the outset" with those lately made by me; and if he persists in this, I shall, I think, be entitled to say, as Macbeth did, "Call them; let me see them."

In my statement in the MEDIUM I expressed my great disappointment on first reading Mr. Harrison's description of their failure to corroborate Reichenbach's description of his experiments, and should have hailed with pleasure an account of their success; for it is of little consequence through whom "an interesting new truth in science" is obtained, so long as it is obtained, and it would have served a much better purpose if, without saying anything about it, he had made the very simple experiment described in the MEDIUM; instead of which he has promised a copy of his article in the *British Journal of Photography*, to be attached to my photographs, in order "that the public might not be misled by the fruits of a scientific mistake"! Mr. Harrison will find that it is he who has made mistakes.

Mr. Harrison's knowledge of "Reichenbach's researches" was derived, confessedly, from the volume published in 1848, with notes by Dr. Ashburner (not translated by him), and apparently he is not now aware of any other publication by the Baron on the subject, nor was I till very recently; but there are two pamphlets, one published in Vienna in 1856, entitled, "Who is Sensitive and Who is Not," and, I am told, very interesting; the other was published in Berlin in 1862, and is entitled "Odic Experiments." Considerable portions of this a friend has translated for me, and they evidence the most careful and deliberate preparation to ensure success. I must not attempt to occupy your space with verbal extracts, except with one from the Introduction, in which he says:—"The appearance of these pages before the public is the result of the offensive treatment I have received at the hands of professors of the natural sciences." This treatment is unhappily continued to the present time, in attributing his first photographic experiment to "the fogging of two daguerreotype plates." It is saddening to think that in almost all cases, a step or two in advance of the knowledge of the time ensures a man flat contradiction or abuse, or both.

The descriptions show that Reichenbach's experiments were commenced and continued in the most cautious manner, step by step, with various substances. He had the assistance, for the photographic experiments, of Herr Günther, a very eminent operator in Berlin. I was not a little surprised to find that "the horse-shoe magnet used was four inches long" and that in fifteen minutes "the plate showed a strongly-defined cross, which was the very first photographic image obtained through the magnetic Od light." He remarked the tendency to extra deposit of silver towards the edges of the solid, but simply says: "The cause of this is not known," remarking, however, that the amount of the extra deposit appears to depend on the material of which the interposed stencil-plate is made. It is evident that in these later experiments he did not use daguerreotype plates, as he mentions the plates being "developed by the proto-sulphate of iron."

Having had lately once or twice a vague idea of the presence of Reichenbach, and having just finished writing the above, we determined to sit, with the view to ascertain through writing mediumship if there was anything like a justification of the above notion. We agreed to request mentally that he, or someone, would let us know the truth as to my fancied impression. I certainly did not think of him who did come once during the sitting, nor do I remember to have once thought of him in connection with the subject of Od. The hand of the medium was very weak, and the pencil made three lines very slowly, but as soon as the writing commenced—i. e., when the control was effected—the feeling of weakness passed off entirely, and the following was written:—"Have you thought of your old friend M. Faraday in all these experiments, Mr. Collen?—No.—Reichenbach is too far away, above so many of us, and I cannot seek him yet. You know what a disbeliever I was. Oh! why will men's common sense be so blind sometimes? Because they have not the moral courage to try to understand any other of God's laws besides those they

think they have the knowledge of. I am full of wonder now at my great and persevering ignorance and obstinacy on the matter of Spiritualism, when so many of my superiors in knowledge acknowledged the sublime facts of it.

"In the days of our childhood we are taught to repeat, 'Holy angels, guard my bed,' and to believe it; and then when we grow old we ignore the teaching. Well, well, Mr. Collen, I fear you must use your own brain-power to get the results and effects to be found in your odic experiments. Often the spiritual experimentalist puts too much faith and hope in help, without making sufficient use of his own brain-power. We do not know everything. I depended too much on Davy, and was, at one time, nearly wrecked for want of ballast. Where the desire is strong, aid comes. I have often been with you. Look at your old friend M. Faraday"—i. e., at a portrait I had painted of him, hanging just opposite.

This is the first communication we have ever had from him, though often wished for; it is most interesting and satisfactory to me, and may be so to some others.

Brighton.

HENRY COLLEN.

[This communication was intended for last week's issue, but was unavoidably prevented from appearing. We hear that Mr. Collen has been making further successful experiments, of which he promises to favour us with an account.—ED. M.]

SURGICAL OPERATION PERFORMED BY SPIRITS.

A clergyman of the Church of England, resident at Portsmouth, sends us the following:—

Some little time ago I went to a friend's house, where we meet regularly for spiritual communion; through a member of his family, whose development, principally of the trance, is of rare power. Arriving there, I found that our medium had been seriously ill the day before, and was then so unwell that no circle could be held that evening. Sad at the news, and with great reluctance, I turned away without seeing her, her father judging it best to keep her as quiet as possible. But after I had walked about a half-a-mile towards home, I felt an irresistible impulse to turn back. This feeling I strenuously opposed, for it seemed very unreasonable on my part, and unfeeling towards my friends, and I resisted it all I could; but to no purpose, for, against my better judgment, I was forced to retrace my steps. Much marvelling thereat, and not a little perplexed as to what excuse I should make for my conduct, I found myself again at my friend's door. As it was opened, in answer to my misgiving knock, one of the sisters of our medium came running down stairs to say that "Samuel" wanted to see me immediately. He had entranced her sister just as I had gone away at first, and now, as he afterwards told me, had influenced me to turn back, knew I was at the door, and sent to have me instantly come up. I found our little medium lying on the couch in the drawing-room, wrapped up in blankets and shawls (for she would be up when she ought to have been in bed), and was welcomed by "Samuel" with a heartiness astonishing, considering the weak state of the beloved instrument by which he spoke. Taking my seat beside her, he told me how he had specially brought me back to have some serious talk about her, being much concerned, as were all her spirit-friends, regarding her of late somewhat frequent indisposition. We particularly inquired if it were attributable to her mediumship, and were told that it was just the reverse, for, from being subject to distressing fits before development, these had entirely subsided since her accession to medial power. But, said "Samuel," there were then present two medical spirits—Doctors "Potier" and "Jasper Lyon" (who have since manifested orally), who were sifting the cause of our friend's repeated illness, and he trusted they would be able that evening to tell us what it was.

Other friends greeted us while this case of spiritual introspection was in process, and from the merry chat of "Daisy" and "Peter," somewhat sobered by the condition of their medium, and the manly utterances of "Edward" and "Samuel," and the sweet voices of "Alice," one could scarcely realise that their friend and ours had, but a few hours past, been almost at death's door. But, from long experience, we know that she is under the best of care when well-known voices of our dear spirit-friends greet us, for then we are assured that all is well. Now, in about half-an-hour's time, the medical spirits had diagnosed the matter, and "Samuel" was instructed to tell us that the medium, when a little girl, had swallowed a pin. This the elder sister remembered to have been the case, but had for years forgotten. Had it been a needle, said "Samuel," it might have worked its way out; but being a pin, with a head, bent and twisted, it had stuck perilously near a vital part, and had been the cause of the fits adverted to, before the swallowing of which, as it was afterwards ascertained, she was not in any way subject to them, and which, as I have said, since her development in mediumship, have utterly passed away. Hence, in parenthesis, to my mind, the medicinal and hygienic power of mediumship, and, in this instance, surely, and especially when I have told all, an apt reply to the *qui-bono* question on part of would-be utilitarians objecting to Spiritualism; for our medium's guides had seen some source of weakness near where the pin was lodging, and it had been their constant endeavour to apply power to draw away the mischief, not knowing at the time what it was; but now that the medical spirits had ascertained the root of the trouble, they would try to remove it. The medium was to know nothing of it; indeed, she was, on this occasion, not to know that she had been entranced. I was instructed to go before she came to, so that she should not suspect anything; but an arrangement was made for a special sitting, when the medical man of the family was to be present, to witness the surgical operation of the spirits in their attempt to remove the mischievous pin.

On the Wednesday evening following the day of the previous occurrences, according to our arrangement, we met at 8.30. The medium had purposely been kept in ignorance as to the especial object of our sitting. The medical man of the family—not a Spiritualist—was present. "Samuel" was soon in control, and said that conditions were very favourable, and that our spirit-friends were sanguine as to the

success of the business in hand. Other well-known voices also greeted us, and spoke hopefully about the matter. One little lisping, child-like voice came—a frequent visitor is this, and cousin to the medium, having passed away some two or three years ago, aged six years. The medical man at once, *per se*, recognised this as the voice of the little fellow, whom he had professionally attended in his last illness. But "Samuel" soon resumed control, and directed that the medium should be suffered to lie outstretched on the floor, where she was at this juncture, unreasonably as we thought, now placed. The medical man was then called to kneel down beside her, and have some talk with the various voices that spoke through her. He was also directed to ascertain the state of her pulse and respiratory organs, the action of the heart and cataleptic condition of the medium generally. The gas was then turned on full, and a tablecloth was placed over the head of our entranced friend to shade her eyes from the glare of the light. Then, with arms outstretched and rigid, with fingers forked out and firm set, the writer and Capt. — were instructed to support her, as with "Samuel" still in voice-control, she was sitting comatose, statuesque, stone-cold, and stiff on the carpet. I was further directed to hold some paper a little away from the medium's mouth, under the cloth, and now, after strong spasms, reaching, and coughing, some clotted blood fell into the paper I held, and "Samuel" said, "Thank God it is done; take it away." I did so, and there, in view of us all, in the midst of the blood vomited and spit into the paper was the ugly bent and crooked pin.

The sensation produced, and excitement felt, may, I think, be pardoned, even by the most stolid cynic and hypercritical fool that ever discredited spiritual truths; but it doesn't greatly signify if it isn't.

I said that our first thanks were due to our spirit-friends who had wrought such a good work, but "Samuel" said, with a solemnity not to be forgotten, "No; your first thanks are due to the Great Spirit, from whom is all the power, and to whom is all the praise." So we sang the doxology and were glad, and our invisible friends came and rejoiced with us, and straightway that night began manifestations of physical power that still increase; but we cherish rather the trance-development of our little medium—who is so favoured in this respect—as the channel of communication from, and instrument of communion with, the unseen intelligence of the higher life.

MR. BULLOCK, JUN., AT MRS. OLIVE'S.

To the Editor.—Dear Sir,—Having been present at several seances held by Mr. Bullock, Jun., at the rooms of Mrs. Olive, 15, Ainger Terrace, Primrose Hill, and finding the manifestations occurring most interesting, I thought that a report in your paper would be welcome to your readers, and therefore made careful notes of one seance. The circle held on the 8th instant consisted of the following persons:—Mrs. Bullock, Miss T.—, Miss Whitear, Mrs. Wright, and Mrs. Olive; Mr. Bullock (medium), Mr. Wedgwood, Mr. Allsop, Mr. Olive, and the writer. The seance was held in an underground room with one window and one door. There was a recess in the wall measuring 3 feet by 6, and 9 feet high, with a curtain hung before it, and which formed a very good cabinet, impossible of access otherwise than from the front by drawing the curtain aside.

The first part of the seance was a dark one, the persons present being seated round a table in the following order:—Mr. Bullock (medium), by his side to the right Miss T.— (who was present at a physical seance for the first time in her life), Mrs. Wright, Mr. Wedgwood, Mr. Allsop, Mrs. Bullock, Mr. Olive, Miss Whitear, Mrs. Olive, Mr. Greck. Mr. Bullock being thus placed between Miss T.— and the writer. Among the sitters must be included a little dog belonging to the writer, and which was placed on the writer's knees. On the table were placed a musical box weighing over 20 lbs., a speaking-tube, two Japanese fans, two tambourine-rings, two hand-bells, and one spring gong, besides which, sheets of letter paper with his initials and pencils had been placed by the writer on and under the table, and in the cabinet behind the curtain. All hands being joined, the light was extinguished. For a considerable time, at least as appeared to the sitters, no manifestations occurred at all. At length the medium was controlled by a spirit calling herself "Lilie," who, through the medium, announced that the medium being not quite in good health, they could not manifest as quickly as usual. Very soon after this the manifestations began, consisting of spirit-lights, motion of the fans, hand-bells floating and ringing in measure to the musical box, the spring gong sounding, and some of the sitters being touched by spirit-hands. The tambourine-hoops were placed on the necks of Miss T.— and of the writer. The musical-box was wound up by the spirits, at which performance the little dog growled, having been perfectly quiet until then, only appearing to be frightened at what he saw or felt, and trying to hide his head under the writer's arm. The spirit "Lilie" again controlled the medium, and enjoined the sitters to strike a light and arrange a cabinet-seance.

For this a semicircle was formed in the same order as around the table during the dark seance, so that Miss T.— was on the left side of the cabinet, and the writer on the right, both quite close to the curtain. The medium was placed on a chair, and a continuous cotton-tape passed round each of his wrists, firmly secured by knots, and the ends passed under the chair, and tied again with a knot, so that the medium could not rise from the chair or take off his hands from his knees. The tying was made by the writer, and was examined by Miss T.—, Mr. Wedgwood, and some others of the sitters. In the cabinet on the right side, farthest from the medium, were placed on the floor the speaking-tube and bells, and outside the cabinet, in front of the curtain, also on the floor, at some six inches from it, the musical box. The light, although lowered, was quite sufficient to allow the sitters to see most distinctly each other and everything in the room; in fact, the light was much stronger than in the writer's experience it is usually kept at subdued light seances. Manifestations began very soon after the arrangements had been completed. A spirit calling himself "Daniel Watt," being one of the usual controls of the medium, spoke through the tube, welcoming the company, and struck with the same tube the walls and ceiling of the cabinet. The musical box was drawn into the cabinet, was wound up, and floated inside it, and, at the request of the writer, it was struck against the ceiling. The sound of tearing up paper was heard, and a half leaf with his initials printed on it was handed from under the curtain to the writer, who, seeing that there was writing on it, asked whether it was meant for his private perusal, and was answered that it was for the

whole circle, and was to be read after the seance. Through a diamond-shaped opening in the middle of the curtain a band, rather large and very white, was repeatedly thrust out, showing itself first to the wrist, with some white drapery, and afterwards quite bare to the elbow. Then two hands joined, and two bare arms appeared. The hand, said to be that of "Daniel Watt," motioned to several sitters to approach, shook hands with Miss T.—, Mrs. Wright, Miss Whitear, Mrs. Olive, Mr. Wedgwood, Mr. Olive, and the writer, and patted several of the above on the head. The writer, after having shaken hands with the apparition, presented his dog to the curtain-opening; the spirit-band appeared again and patted the dog. A second hand, different from the first, appeared, beckoned to the writer to approach, and shook hands with him most warmly. The spirit-voice of "Daniel" then requested the light to be subdued, which was put almost entirely out, on which, at the writer's suggestion, all hands were joined, and immediately manifestations began outside the cabinet. A spirit, declaring by raps with the tube on the wall that he was "Hambo," one of the usual controls of Mrs. Olive, shook hands most energetically with the writer, Mr. and Mrs. Olive, Miss Whitear, and Mr. Allsop. Then the writer felt his boot touched; and although being a new one it was rather tight, and required a good effort to draw it off, yet it was taken from his foot, carried along the circle, touched several sitters, and finally was placed in Mrs. Olive's lap. At the request of Mr. Wedgwood, two wooden rings were taken by the spirit from his coat-pocket, and, at Mr. Wedgwood's request, an attempt was made to link them, but after some time the voice of the spirit "Daniel" declared that this time they could not succeed, but enjoined Mr. Wedgwood to bring them again to some future seance, promising to try again, and anticipating success. At previous seances the spirit "Hambo" had already manifested by showing his black hand perfectly different from the white hands shown by other spirits. One of the wooden rings was thrown out of the cabinet towards Mr. Wedgwood, the other being found in the cabinet after the conclusion of the seance. A half leaf of paper, which afterwards was proved to be torn from the half previously handed to the writer, was also thrown out of the cabinet. The voice of the spirit "Daniel" announced that the power was almost exhausted, and advised the light to be made brighter, which was done, and hands purporting to be those of "Daniel Watt" and "Lilie" (Mr. Bullock's controls) appeared again, and the spirits bade "good night" to the circle in general and to several sitters in particular, including the dog. The seance came to an end, the curtain was drawn aside, and the medium was found sitting on his chair and firmly bound as originally placed. The tape had to be cut, it being too difficult to untie the knots. The papers, one handed to the writer and the other thrown out during the seance, were examined, and the writing on them read as follows:—

First paper:—"My dear friends, this is a great truth. What I mean by that is, that we are the spirits of the departed. D. W."
Second paper:—"Dear friends,—I hope that in time this will become a science, that you will be able to understand the conditions. D. W."

Having had the pleasure to be several times present at the seances held by Mr. Bullock, Jun., at the rooms of Mrs. Olive, I can, with full certainty, testify to the genuineness of the manifestations occurring through his mediumship. They are of a most varied character, and taking into consideration the youth of the medium, and therefore his probable further development, he fairly promises to be one of the best mediums in London for physical manifestations.

The visitors attending these seances are certainly much indebted to Mrs. Olive, who, with her usual amiability, succeeds in making everyone feel at home in her house, introducing to each other those who never met before. General conversation, the hospitable offer of a cup of tea or glass of wine before the seance, induces an element of concord and sociability which I am certain helps the manifestations and gives to the whole evening much more the character and charm of an assembly of friends than of an entertainment, and I should certainly advise all Spiritualists interested in physical manifestations and *bona fide* inquirers to attend some of these seances, being perfectly sure that they will not regret having followed my suggestion.—Yours very truly,

P. GRECK,
Russian Imperial Engineer.

DR. MONCK AT PRESTON.—FIRST A FAILURE AND THEN A SUCCESS.

"He did not many mighty works there, because of their unbelief."—MATTHEW.

To the Editor.—Dear Sir,—We had, as indicated above, our esteemed friend and brother Dr. Monck at Preston on Sunday afternoon. I and my friend, accompanied by Dr. Brown and others from Burnley, awaited his arrival from Manchester, per train due here at 4.5 p.m., which was, however, a few minutes late. Notwithstanding my never having seen the Doctor, he no sooner alighted from the train than he was attracted towards me as if by a powerful magnet, exclaiming, simultaneously with the presentation of his hand, "This is Mr. Foster." Our friend Dr. Brown, who had seen him some time ago, stated before we proceeded to the station, "Now, you will find, Mr. Foster, that the Doctor will not know me," which proved to be correct.

With these preliminaries, then, permit me to state that the circle was formed a little before 9 o'clock, and consisted of three recognised mediums in addition to Dr. Monck, also three who are not mediums, and all gentlemen. There were, however, several ladies present, as well as other gentlemen, to witness such phenomena as might be vouchsafed; but, alas! the sitting was a signal failure. We sat for upwards of two hours, during the whole of which time the Doctor was not controlled, unless it were for a very brief period, in order to the production of a beautiful light, resembling the shape of an olive-leaf, and which he subsequently interpreted as the "signal" invariably given by his guides when tricksters are present. I saw the light myself very distinctly, and so did several others, both within and without the circle, for it remained perfectly visible for about ten or fifteen seconds.

As already intimated, the Doctor felt no influence during the whole of the sitting, so we decided on closing it at once, and especially as it had been more than ordinarily prolonged in anticipation of some wonderful phenomena, which, however, were not vouchsafed.

Our friends took their leave a little before midnight, with the exception of two or three, who remained to take refreshment, those from a distance being precluded from doing so, lest the hotels should be closed;

indeed, I went myself with the Doctor to his hotel, where we had spoken for a bed previously, "and the door was shut," so I brought him to my house, where he remained until his departure for Manchester.

After partaking of some refreshment, about 1 o'clock in the morning, I suggested the propriety of having another sitting, and, to the Doctor's credit be it stated, he most readily consented; and as the first was a signal failure, so the second was a decided success. The circle comprised Dr. Monck, myself, Mrs. Foster, Mr. and Mrs. S—, and we soon had manifestations such as I never had the pleasure of witnessing upon any previous occasion. We had the Doctor inside the cabinet, and immediately after had a series of beautiful spirit-lights, sometimes above our heads, then on the table, around which we were sitting, and afterwards near the floor. These were succeeded by a number of spirit-hands, large and small, which resembled in appearance intensely-heated iron, and by which I was repeatedly touched, my coat sleeve pulled, and on one occasion my foot was bodily lifted off the floor by one of those same hands, upon which it again fell heavily. After these had remained for several minutes, a beautiful luminous cross, to which was superadded the appearance of a sun, became perfectly visible, and remained for some time, during which "Sam" said, "My dear brother," "Yes, friend," I replied, "Those fellows will be mad at missing all this, won't they?" "Doubtless they will," I rejoined. "Why, they won't, said 'Sam,' they ain't got brains enough for that." "Professor Gregory," he continued, "does all this for us." When I inquired if he were "Professor Olinthus Gregory," whose works I so much admired, "Sam" replied, "Yes, 'Olinthus,' my dear brother." We had also a number of brilliant stars gliding about in different directions, the rays or points of which very strikingly resembled iron heated to a white heat, which, when exposed to the atmosphere, emits innumerable bright sparks for some length of time. I was requested by our spirit-friend "Sam" to count the points of one which was brought into close proximity to my face. I did so, and found them to be seven in number. That I stated to "Sam," who replied, "Quite correct, my dear brother. You know what that number means?" I answered, "That which is full and complete," "Sam" adding, "Right again, dear brother."

Besides all this, and more than I have time to describe, we had a number of materialised forms, all of which, with one exception, were recognised, the names of some being given in "characters of fire" on tablets that floated before us and under our eyes for some length of time. Among the materialised forms may be mentioned my spirit-brother "Tom," and sister "Isabella," also "Emily Holland," whom I was allowed the favour of touching. There were also Mrs. S—'s spirit-mother and her little boy "John," whose names were beautifully written as stated above. "Sam" also gave us the initials of his own name, "S. W." (Samuel Wheeler), in admirably-formed characters, apparently of fire, though there was neither smoke nor heat in any way observable. The letters appeared upon an oblong tablet, which "Sam" presented to the view of first one and then another, and I hesitate not to confess that altogether it was singularly beautiful. The tablets containing the names already indicated were held and carried about by spirit-hands, "Sam" requesting my particular attention to the fact that neither the stars, spirit-hands, tablets nor crosses resembled in any way those that might be formed by the aid of phosphorus, inasmuch as there was an entire absence of the flickering quality of the light, as well as luminous cloud, by which letters, &c., produced by that substance are invariably characterised.

One remarkable proof of the genuineness of the phenomena I have but imperfectly described, was afforded by the suddenness with which the cabinet was destroyed. Just at the moment I was holding a conversation with my spirit-brother "Tom," who stood materialised before me, and "clothed in white" from the shoulders to the feet, "Sam" rushed precipitately from it, which he there and then demolished, exclaiming, "A spirit named 'Richmond' (old 'Jemmy Richmond,' of whom I have written on previous occasions) wants to control, but he shan't, he's an undeveloped spirit." During the utterance of these words the cabinet was knocked down, the Venetian blind drawn from the window to let in the light of "smiling mor," thereby bringing a scene that had been characterised by such wonderful phenomena to an abrupt termination. Had the phenomena not been genuine, the long white robe would not have disappeared with such marvellous rapidity.

There was about the mouth of one of the spirit-forms a certain peculiarity, by which alone she was readily identified by Mr. and Mrs. S—, and on being interrogated, "Is that my spirit-mother?" the answer was given by three (for "yes") distinctly audible knocks upon the table by her materialised spirit-hand, which hand, at the same time, was perfectly visible; indeed, the whole form emerged from the cabinet accompanied by the medium, and he and the other forms were also seen simultaneously, for the gas was lighted nearly all the time, the light almost equalling that of a candle. We had also a very little baby in long clothes, held out at arm's-length, which all of us failed to recognise, on hearing which our spirit-friend "Sam" advised us to "think about it."

Another remarkable phenomenon was the cessation of the music from a musical-box we had playing upon the table, and that, too, in obedience to the mental request of one of the gentlemen.

When writing about the cross surmounted by a sun, I omitted to mention what our spirit-friend "Sam" said, viz., "The cross first, my dear brother, and the sun after" (the Psalmist says, "the Lord God is a sun"); "you have had your crosses, now you are having your sun."

"I have," he continued, "examined your interiors and found all right." The Doctor will, in all probability, be visiting us again ere long, as he promised to bring a powerful materialising medium for the benefit of some of our more sceptical friends, and I have undertaken to defray the expenses incidental to his coming.—I remain, dear Sir, yours fraternally,

E. FOSTER.

50, Friargate, Preston, May 10.

MRS. HARDY is the subject of much discussion amongst New England Spiritualists. It has been stated that suspicious circumstances have been detected in her materialisation seances for spirit-hands. That she has been successful in obtaining moulds of spirit-hands there is abundant evidence notwithstanding.

NEW BOOKS.

Lady Caithness has recently published a new work of profound thought and deep research.

The Duke de Pomar, her son, has also just issued a ponderous work in three volumes, entitled, "Through the Ages."

Mrs. Berry's "Experiences in Spiritualism" has been before the public two weeks now, and is being very favourably received by the friends of Spiritualism. It is a handsome volume, and the literary department is as well done as the external form is artistic. Mrs. Berry deserves the suffrage of her friends for her industry, talent, and public spirit in producing such a useful and unique work.

"Art Magic," edited by Mrs. Hardinge Britten, has been delivered to subscribers. The copies in the Progressive Library are available for annual subscribers only.

"Hafed" sells more largely than ever. It is the most popular book which has been issued this year on Spiritualism.

"The Medium's Book," by Allan Kardec, translated by Miss Anna Blackwell, has been published by Messrs. Trübner & Co.

Part III. of "The Apocalypse," by Godfrey Higgins, has been published by Mr. Burns.

"The Arcana of Spiritualism," by Hudson Tuttle, will be ready in a few days. Those who desire to have it at subscribers' price should apply at once.

"Lectures on Mental Science," by G. S. Weaver, is all stereotyped, and is making progress through the press. For a few days it may be ordered at depositors' price.

"The Philosophy of Mesmerism and Electrical Psychology," by Dr. Dods, is in hand, and will appear next month.

"A New Self-Instructor in Mesmerism" has been announced for some time. The compilation is in the hands of a well known professor, for his revision on the important department referring to treatment of the sick.

"Clairvoyance," a tract by Professor Didier, will be ready next week, price 4d. J. Burns.

"The Experiences of a Septuagenarian in Spiritualism," by J. Judd, reprinted from the MEDIUM, is about to appear in separate form, price 1d.

Mr. Burns's Lecture on the Assumptions of Dr. Sexton has been neglected from the pressure of other affairs, but it is not forgotten.

"Prison Thoughts on Vaccination," Part II., by H. Pitman, is now ready, price 2d.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Sunday last, May 14th, Dr. William Hitchman, President of the above Association of Spiritualists, occupied the rostrum of Islington Assembly Rooms on both occasions. In the afternoon his discourse was entitled, "Is Spiritualism akin to Theology in the art of Tricking?—A Reply to the Dean of Carlisle." After pointing out some choice specimens of theological forgeries, Jewish and Christian fables, copied from Paganism, mistaken allegories, and the fraudulent writings of the early Fathers of the Church, he showed the philosophical completeness and scientific adequacy of the evidences of Modern Spiritualism, and concluded by observing that without the fact of spiritual communion with the angel-world the Bible itself would have no basis in the Church or elsewhere. Mr. John Chapman directed the religious exercises.

In the evening Dr. Hitchman's lecture was devoted to the consideration of "Reason, in its Relations to Religion." The lecturer protested that he saw no truth or value in the ordinary faculty of *ex-parte* judgment against the reception of new forms of old Spiritualism. Opponents must have catholicity of reason, not theologic unreason, since without the fair and logical exercise of scientific inquiry, motives became questionable or impure, even in the sacred name of religion; worse still if arising from ecclesiastic time-serving expediency, or the fleshly-minded worship of Mammon. Argument, discussion, anathemas of all kinds, he said, were simply contemptible, unless righteous conclusions were duly inferred from just premises. When men speak exclusive verdicts against Spiritualism and Spiritualists proper, they ought at least to cover their faces—like blind-folded justice.

"And, sad as angels for a good man's sin,
Weep to record, and blush to give it in!"

Mr. John Priest presided, and, amidst universal acclamation, characterised the oration as "in every way most admirable, true, beautiful, and good—a religion of reason which Spiritualists would gladly endorse.

MANCHESTER.—Mr. Wm. Johnson of Hyde will give a trance address in the Temperance Hall, Ordsal Lane, Salford, this evening, at eight o'clock. Friends wishing to join a developing circle will please meet at the same place on the 26th inst.

SPIRITUAL INSTITUTION, DARLINGTON.—The annual meeting of the friends of this institution will take place on Monday evening the 29th inst. Doors open at half-past six. Tea to be on the tables at seven prompt. Tickets, 1s. Mr. Thomas P. Fawcett, of 10, Hexham Street, Bishop Auckland, is engaged to be present on the occasion, and also on Sunday, the 28th inst., to occupy our platform by trance-speaking. All friends are hereby most cordially invited to be present. On behalf of the friends, D. RICHMOND, 18, Chapel Street, Darlington.

MR. E. W. WALLIS, TRANCE MEDIUM, AT THE HALL, 19, CHURCH STREET, ISLINGTON.—Mr. Editor.—Dear Sir,—This promising young medium delivered the second of a series of four lectures on various interesting topics on Sunday evening last, to a large and attentive audience, during the delivery of which a circumstance occurred which shows the necessity for mediums maintaining good conditions, both mentally and physically. After Mr. Wallis had been speaking about half an hour, the control stated that he should not be able to retain control any longer, as the heat of the medium's body, and also the atmosphere of the room, were too great to allow him to use his organism. It is remarkable that although such was the case, several other spirits controlled him, and spoke for nearly an hour altogether. The subject of the lecture was "What is Truth?" Yours truly, GEORGE STANNES. 22, Sparsholt Road, Crouch Hill, N., May 8.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

Executive Committee Meeting held at Mr. Chiswell's, 11, Albert Street, Sussex Street, Lower Broughton, Manchester, on Sunday, the 14th May, 1876, when the following members were present, Mr. Johnson in the chair:—Mr. Chiswell, Manchester; Mr. George Dawson, Salford; Mr. Singleton, Bury; Mr. John Rogers, Alderley Edge; Mr. Salisbury, Rochdale; Mr. Sutcliffe, Rochdale (*ex officio*); Mr. Parsons, Rochdale (*ex officio*); Mr. Hartley, Hyde (*ex officio*).

After some preliminary business, the Guarantee Fund, with a system for its sound and efficient working, was laid before the Executive members by Mr. Hartley, of Hyde. After some discussion it was resolved to adopt the plan, as the best and most efficient way of working the scheme. The following is a copy, as presented to the Executive:—

PLAN FOR WORKING THE GUARANTEE FUND OF £500.

This scheme for raising £500 in five years for spreading the cause of Spiritualism by lecturing and literature, under the management of the Executive Committee of the Lancashire District Conference of Spiritualists, which committee is elected every three months from the general body of committeemen, was adopted at the last Conference held at Manchester May 8 1876. To meet the growing requirements of this committee and its work, and raise this fund, an appeal is made to all Spiritualists and friends to contribute towards it. Whatever may be individually promised, five per cent. on the total amount to be paid quarterly to the deputed secretary for this fund; that is, if £5 be promised, 5s. per quarter till the whole amount be paid, taking five years to do so; or if £10, then 10s. per quarter in the same manner; and so on to any amount, or as low as £1, or 1s. per quarter for five years.

Thus, if £500 be guaranteed, that will be for five years £100 per year. Of this sum £50 per year will be spent in carrying meetings to all parts of the district, and £50 per year to be spent in the gratuitous distribution of rules, "How to Form Spirit-Circles," and spiritualistic literature in pamphlet form; also to establish bookstalls at the various meetings for the sale of books in connection with Spiritualism. This library establishment to be worked by deputed members of the general or executive committee in each division or district; this will also support the expenses of the newspaper correspondents in replying to the various attacks upon Spiritualism through the local papers where meetings are held or elsewhere.

To receive this money from the guarantors, a deputed secretary is specially appointed to whom all remittances must be made payable. The calls will be made a month previous to every Conference, to give ample time for all subscriptions to be sent in before the Conference, and to enable the secretary to present all accounts, audited, with printed balance sheet, to the members of the committee, and all friends in the movement.

PROVISO.—In the event of any guarantor meeting with unforeseen difficulties or death, or leaving the country, the promise by such person will be declared null and void.

An earnest appeal is made to all in the cause of Spiritualism to help the committee in this work. It is with confidence, in asking you for support, that this will be a great success for the spreading the fact and truth of spirit-commune, under proper and judicious management.

It is resolved that Mr. John Hartley, Mottram Road, Hyde, be deputed to act as Secretary to the Guarantee Fund, to whom all communications on this matter must be addressed, and all post-office orders and cheques made payable.

It is resolved that the plan of divisions, as laid down at the Hyde Conference, be again adopted:—

PLAN.

That the represented towns and districts of the Lancashire District Conference Committee of Spiritualists, inaugurated at Bury, August, 1875, be divided into three divisions, under the superintendence and control of the Executive Committee of Conference, and their secretary, hereinafter named general secretary.

FIRST DIVISION.—To comprise the following:—Manchester and suburbs, Salford and suburbs, Middleton, Woodhouses, Failsworth, Newton Heath, Bolton, Bury, Heywood, and other surrounding towns and places not included in the hereinafter-named divisions. To be called the South-East Lancashire Division.

SECOND DIVISION.—To comprise the following:—Oldham, Shaw, Mossley, Rochdale, Bacup, Burnley, Blackburn, Rishton, Accrington, and Preston, and other surrounding towns and places not mentioned in the other divisions. To be called the Mid and North-East Lancashire Division.

THIRD DIVISION.—To comprise the following:—Hyde, Dukinfield, Ashton, Stalybridge, Glossop, Hayfield, New Mills, Whaley Bridge, Macclesfield, Stockport, and other surrounding towns and places not mentioned in the other divisions. To be called the North Cheshire and Derbyshire Division.

That these three divisions be subdivided into working committees appointed and arranged by the Executive Committee of Conference, and that a corresponding secretary be appointed by each working committee to act on behalf of the general secretary at meetings held under the auspices of this Conference Committee; the corresponding secretaries to forward after each meeting a statement of expenditure and receipts, the name of the speaker or medium, the subject of the discourses, and the general conduct of the meeting, to the general secretary; the same to be published in weekly report to the MEDIUM.

MEETINGS.

NEWMILLS, DERBYSHIRE, on Sunday, May 28. Medium, Mr. Johnson of Hyde.

Committee of Management: Mr. Lithgow, Mr. Hartley, Mr. Jackson. BURY.—Sunday, June 11. Open Air Meeting at two p.m.; to be addressed by Messrs. Salisbury, Dawson, Rogers, Parsons, Kelsall, Johnson, and others. Evening Meeting at Cook Street Assembly Rooms. Medium, Mr. Johnson of Hyde.

OLDHAM.—Open Air Meeting in the afternoon. Experience Meeting in the evening at the Temperance Hall. Date and full particulars as soon as arrangements are completed with the Oldham friends.

ROCHDALE.—Sunday, July 9, Public Hall. Medium, Mr. J. J. Morse of London.

STOCKPORT.

STALEY BRIDGE.

ASHTON.

Date and name of medium probably given next week.

Wherever practicable this Committee desires to act in consort with local societies, and request the aid and co-operation of such societies in carrying out meetings and other means adapted for the spread of the Cause.

Mr. John Hartley of Hyde has been elected the official secretary for the Guarantee and Consolidated £500 Fund; Mr. W. Johnson of Hyde to be an *ex officio* member of the Executive.

Mr. E. Robinson of Stockport has been elected a representative committeeman for that town.

Members who decline to serve upon the Lancashire Committee for Rishton and Church: Messrs. Benjamin Catley and W. H. Marsden. 21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

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. Subject—"Experiences of Spirits in the Spirit-World."

JERSEY, C. I.—May 27th to June 1st.

LONDON.—Sunday, June 4th, Doughty Hall, Bedford Row, W.C. Evening at 7; admission free.

NEWCASTLE-ON-TYNE.—Sunday, June 11th; regular monthly engagement.

HALIFAX.—Sunday, June 25th; regular monthly engagement.

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

DR. SEXTON'S ENGAGEMENTS.

May 28th, Keighley, two discourses.

June 4th, 5th, and 6th, Chester-le-Street, Durham.

THE Report of the Scattergood Testimonial Tea Meeting next week, also other matter, crowded out of this number.

BURY.—Mr. Ainsworth of Liverpool gave two excellent addresses on Sunday last, and so won the good opinion of many secularists present as to evoke their expressed satisfaction at the liberty and freedom of thought allowed by the advocates of spiritual truth. On Sunday next, May 21, Mr. James Knight of Bolton will give two trance addresses, and on Sunday, May 21, Mr. Bancroft of Oldham will occupy the platform. JAMES SHEPHERD, Sec.

A PERSON known as the "Ex-Medium," an old chum of the Rev. Ashcroft's, has been "lecturing" against Spiritualism at Cleator Moor, under the presidency of the Rev. E. Jump. We have been invited to defend the truth. We decline; a lie does not come within the range of argument, and the spouter of falsehoods, if left to his fate, soon drops off like specked fruit, and becomes a missile in other hands eager to throw rottenness at the objects of their petty spite.

COXHOE.—We had Mr. Brown from Howden-le-Wear for three nights. The result of those meetings were very satisfactory, but above all I had a private sitting with him, and I can only say that the result was most astounding, far beyond my anticipations, and much more convincing than all the physical manifestations I have witnessed. He is a good developing medium, and those that have mediums to develop cannot do better than secure his services.—THOS. L. LAWSON.

MATERIALISATIONS AT MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—Mr. E. Bullock, jun., having now obtained the materialisation of the entire human form, gives light and dark seances for physicals and materialisations, on Tuesday evenings (for Spiritualists only); tickets, 2s. 6d. each; and on Friday evenings for subscribers and friends, to which a limited number of strangers are admitted on production of the card or recommendation of some recognised Spiritualist; tickets, 1s.; subscribers free. Commencing each evening at eight o'clock.

On Sunday, May 21, a seance divided into two parts will be held; the first part devoted to trance addresses, the other to a physical seance, half-past seven for eight prompt. On Wednesday, 24th, and Friday, 26th, there will be two physical seances held, at eight o'clock for half-past eight. Each visitor will be expected to contribute sixpence, in order to defray the expenses. We wish to state that we shall have a larger room for our next seances. The seance that was held on Sunday last gave satisfaction to all.—T. CHANDLER, 70, Mark Lane, Fenchurch Street, May 16, 1876.

HECKMONDWIRE.—Miss Longbottom, of Halifax, will give an address in the trance at the Spiritual Institute, Regent Street, Heckmondwike, on Sunday evening, May 21st; service to commence at half-past six. Dr. Sexton gave a lecture at the Co-operative Hall, Heckmondwike, May 10th. The subject was "Spiritualism: is it Beneficial to Mankind?" which was treated by the Doctor in a very able manner, and gave great satisfaction to the audience, which was small but intelligent. The loss fell upon us, and we cannot bear it too often.—W. BROADBENT, Grove Street, Heckmondwike, May 15th, 1876.

STOCKTON-ON-TEES.—On Friday evening, 12th inst., a lecture was delivered in the Borough Hall, Stockton-on-Tees, by the Rev. William Elliott (Unitarian) on "The Real Wesleyan Doctrine of Eternal Punishment." The placard announcing the lecture was rendered attractive by it being headed with the quotation from a sermon by the Rev. E. Lloyd Jones (Wesleyan), reported in the MEDIUM 28th ult., under the title "Orthodoxy Giving Way." The lecturer adduced evidence to prove that the doctrine of eternal punishment, as taught by John Wesley, lacked Scriptural support, and was inconsistent with all worthy conceptions of God. He likewise showed, by extracts from his writings, that John Wesley's definition of eternal punishment was very different from that of E. Lloyd Jones's. The former taught that it consisted of endless corporeal suffering in material fire, whereas the latter said he "could do away with all physical sensations of it." The hall, capable of holding 800 persons was crowded on the occasion.

VALUABLE AMERICAN WORKS, &c.

SELF-HELP in the Attainment of Perfection of Character and Success in Life, with a Phrenological and Physiological Chart. 4s.
THE SCIENCE OF A NEW LIFE. By JOHN COWAN, M.D. 12s. 6d.

[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.

AIMS AND AIDS FOR GIRLS AND YOUNG WOMEN, on the various Duties of Life, including Physical, Intellectual, and Moral Development; Self-Culture, Improvement, Dress, Beauty, Fashion, Employment, Education, the Home Relations, their Duties to Young Men, Marriage, Womanhood, and Happiness. By Rev. G. S. WEAVER, Author of "Hopes and Helps," "Mental Science," "Ways of Life," &c. 6s.

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LIFE AT HOME; or the Family and its Members. By WILLIAM AIKMAN, D.D., New York. 6s.

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WEAK LUNGS, and How to Make them Strong; or, Diseases of the Organs of the Chest, with their Home Treatment by the Movement Cure. By DIO LEWIS, M.D. Profusely illustrated. 7s. 6d.

THE PHYSICAL LIFE OF WOMAN: Advice to the Maiden, Wife, and Mother. By GEO. H. NAPHYS, A.M., M.D. 10s. 6d.

EVENTS IN THE LIFE OF A SEER: being Memoranda of authentic Facts in Magnetism, Clairvoyance, Spiritualism. By ANDREW JACKSON DAVIS. With an Appendix, containing Zschokke's Great Story of "Hortensia," vividly portraying the wide difference between the ordinary state and that of Clairvoyance. 7s. 6d.

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London: J. Burns, 15, Southampton Row, Holborn, W.C.

A book for Inquirers.—Third Edition, with Appendix.

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OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

London: J. BURNS, 15, Southampton Row, W.C.

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

SUNDAY, MAY 21, Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, MAY 22, "Star Circle," at 8. Mr. J. Burns, on "Phrenology." Admission 1s.

TUESDAY, MAY 23, Mr. W. Clarence, at 8. Admission 2s. 6d.

WEDNESDAY, MAY 24, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, MAY 25, Mr. Bullock, Jun., at 8. Admission, 2s. 6d.

FRIDAY, MAY 26, Mr. W. Clarence, at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, MAY 20, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30, 3d

SUNDAY, MAY 21, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 16, St. Peter's Road, Mile End Road, at 7.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, MAY 22, Developing Circle, at Mr. Cogman's, 16, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, MAY 23, 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, Walworth, S.E., at 8. Admission 1s.

WEDNESDAY, MAY 24, 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 25, Lecture at Mr. Cogman's, 16, St. Peter's Rd. Mile End, at 8. Dalton Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mr. Williams. See advt.

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

FRIDAY, MAY 26, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 8. Admission, 2s. 6d.

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

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

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30; admission 6d. MONDAY, Seance at 8; Mrs. Brain and other mediums present; admission, 4d. TUESDAY, Lectures and Debate at 8. WEDNESDAY, Developing Circle (for Members only). THURSDAY, Mesmeric Class. FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS. Meetings suspended during change of rooms.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 21, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOREBY 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, Hoekley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

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

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

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

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

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

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

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.

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

TUESDAY, MAY 23, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.1

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

WEDNESDAY, MAY 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

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 Shackleton.

THURSDAY, MAY 25, 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. 6 to 7.

FRIDAY, MAY 26, 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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A SEANCE FOR INVESTIGATORS, at MRS. PRICHARD'S, 10, Devonshire Street, Queen Square, W.C., Thursdays at 8 p.m. Admission, 1s. A Seance, Tuesday at 8 p.m., for the Development of Clairvoyance, 2s. 6d.

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MR. WILLIE EGLINTON, having made several important Engagements in London, which will prevent him making his Tour until August, begs to refer country friends to this notice. He can be engaged any time during the day and evening in London.—Address, MR. WILLIE EGLINTON, St. James's House, Walthamstow.

MRS. BAKER HOWARTH, PSYCHOMETRIC, CLAIRVOYANT, AND MEDICAL MEDIUM, at home daily from 12 till 5, Saturdays excepted. Fee, 10s. 6d. Delineation by letter from hair or writing. Private seances attended.—10, New North St., Red Lion Square, W.C.

THE CHURCH OF COMPREHENSION IN ENGLAND.—On Sunday, the 21st of May, and the six following Sundays, at 3.30, at Cambridge Hall, Newman Street, Mr. F. WILSON will explain the Seven Colours of the Rainbow, as sectioned in divisions, illustrated by elaborately executed Diagrams. Body of the hall, 6d.; Gallery, 1d.

MR. CHARLES E. WILLIAMS, Medium, is at home daily to give Private Seances, from 12 to 5 p.m. Private Seances attended at the house of investigator. Seances at 61, Lamb's Conduit Street, on Monday and Thursday evenings—strangers admitted only on producing a written introduction from a well-known Spiritualist; and Saturday evenings for Spiritualists only, at 8 o'clock each evening. Address as above.

SPECIAL NOTICE.

MR. W. CLARANCE will give Public Seances at the Spiritual Institution on the evenings of the following days; viz., Tuesday, May 23; Friday, May 26; Tuesday, May 30; Friday, June 2. Admission 2s. 6d. Seance will commence punctually at eight o'clock each evening.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America. Hours, 1 till 8. Terms, One Guinea. On Friday and Saturday, 10s. 6d. to those of limited means. Trance Seance on Monday evening at 8 p.m.; 2s. 6d. Physical Seance on Thursday and Saturday evening, for Spiritualists only, 5s., at eight o'clock.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

N.B.—Miss Fowler does not reply to Correspondence nor see Visitors on Sunday.

NOTICE.—CHANGE OF RESIDENCE.—MRS. OLIVE has Removed to 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, N.W., three minutes' from Chalk Farm Station; five minutes from Omnibus to Oxford Street or West End. Seances as usual for Clairvoyance, Medical Mesmerism, Trance, Tests &c. Private Seances by arrangement. Public Seances, Tuesdays, 7 p.m.; Fridays, 3 p.m. Admission, 2s. 6d. Visits within ten miles, Two Guineas, inclusive.

PHYSICAL SEANCES, Dark and Light. Mrs. OLIVE has arranged for a Series of Seances with Mr. Bullock, Jun., on Mondays at 7 p.m. Admission 2s. 6d. Materialisations and other interesting Phenomena are now constantly produced under test conditions.

NOTICE OF REMOVAL TO 90, GREAT RUSSELL STREET, BLOOMSBURY, W.C.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended.

NOTICE.—Physical Seances with first-class mediums held on Thursday and Saturday evenings of each week. Admission on Saturdays by special invitation; on Thursdays by introduction; no one admitted after eight o'clock. Fee, 5s. Mrs. Woodforde is also open to engagements for Private Physical Seances at her own residence. Previous notice required; fees upon arrangement with a medium. Address—80, Great Russell Street, Bloomsbury, W.C.

MR. WILLIE EGLINTON, MEDIUM, can be engaged for Seances, morning or evening.—Address, MR. WILLIE EGLINTON, St. James's House, Walthamstow.

FRANK HERNE, PHYSICAL MEDIUM. A Public Seance on Wednesday, at Three o'clock, at 15, Southampton Row, Holborn. A Developing Circle on Monday Evening at 8 o'clock at his own residence. Admission 1s. At home daily, 3, Rockmead Road, South Hackney, Victoria Park: Ten minutes from Cambridge Heath Station, via Underground Railway; or Omnibus, South Hackney to Broadway, two minutes' walk; or Royal Blue or Chelsea Omnibus to "Earl of Aberdeen," five minutes. At Brighton first and third Sundays in the month; other Sundays at home, for Spiritualists only, at seven o'clock.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

J. C. CALDWELL, MEDIUM FOR TEST COMMUNICATIONS, is willing to attend Investigators at their own Residences. Fee, 5s.—Address, J. C. CALDWELL, 46, Thorne Rd., South Lambeth, S.W.

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MR. DE CAUX, SPIRITUAL HEALER, offers his services to attend upon patients at their own residence. Application as to fees, &c., to be addressed to 1, Mildmay Terrace, Back Road, King'sland, N.

MR. BULLOCK, Jun., PHYSICAL MEDIUM, will give Two Seances, on Saturdays, May 6th and 20th, at Blechynden Mews, Latimer Road, Notting Hill. Commence at 8 o'clock. Admission, 1s.

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